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THE

MISSIONARY HERALD.

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THE receipts for the first month of the new financial year amount to $25,726.91, an advance over those of the first month of the preceding year of a little over $12,000, of which increase about $3,000 is from donations and $9,000 from legacies. For the urgent call for a large and continuous increase throughout the coming year, see the reports and special papers presented at the Annual Meeting.

ON account of the coming of the Annual Meeting at the time it does, this number of the *Missionary Herald* will go to press a few days earlier than usual. It will be found to contain *in full* the papers from the Prudential Committee, to be presented by the secretaries, and will make a number of unusual value. To make room for these papers, much interesting matter has been crowded out. The minutes of the Annual Meeting must, of course, be put over until our next issue. We trust that all who go up to this convocation will go in the spirit of prayer and devotion to the interests of missions, and that the Spirit of God may descend and rest upon his people as they wait before him. It is an auspicious time for a great forward movement in the interests of the kingdom of Christ in foreign lands. Will the churches discern their opportunity and respond to the call of divine providence? God grant that it may be so!

As we go to press earlier than usual, on account of the Annual Meeting of the Board, we are unable to give a full report of the "Simultaneous Meetings" held in Massachusetts during the missionary week which ended October 6; but from accounts already received, covering a large portion of the State, we feel confident that at least eighty per cent., or more than 400, of our Congregational churches have held meetings in the interest of foreign missions. Probably not less than 100 of the meetings held during this missionary week have been union meetings with our Methodist and Baptist brethren, some of them including other denominations. In quite a number of the churches meetings have been held nearly every night during the week, and in almost all of them earnest and telling sermons have been preached. It is believed by those who are competent to judge that more meetings in the interest of evangelical work in "the regions beyond" were held between September 29 and October 6 in the Old Bay State than have ever been held in the same period of time in this country. We feel confident that, as a result of the instruction and inspiration given by

pastors and missionaries and other speakers, contributions to the foreign missionary treasuries will be greatly increased, and that not a few will be moved to give themselves to foreign missionary work. And we look for another result, quite as important as these just named — a vast increase in the volume of prayer in behalf of missions. It is probable that similar meetings will be held in other States — may we not say in all parts of our land?

The letters given on another page concerning the remarkable revival at Aintab will rejoice the hearts of all friends of missions. Since these letters were in type, further reports indicate the continued progress of this work of grace. Two hundred and eighty-eight persons were received to the three churches of the city on August 25, making the total number received during August, 538. Mr. Jenanian, of Tarsus, who had devoted all his energies to this work for ten weeks, preaching during this period more than fifty sermons, left Aintab August 28, but Mr. Christie remained to assist the pastors. One of the most delightful meetings of the series was that held at noon on the Sabbath when the 288 persons were received to the churches. Mr. Jenanian preached on Christian giving, and the duty of preaching the gospel to every creature, and the vast congregation was asked at once to make contributions and pledges for missionary work. It was a joyous half-hour spent in taking the collection, and enough was received to support a missionary for six months. Considering the hard times and the recent collections in support of the work at home, this result was very gratifying. A missionary society was at once organized and arrangements made for a monthly meeting. Mr. Christie well speaks of it as "one of the best fruits of the revival, and its permanent memorial." The last word is that conversions were still taking place daily, and arrangements were being made for the systematic training of the converts. Let it be the prayer of all Christians that this revival may extend throughout the Turkish Empire.

There has been a sad breach made in the missionary ranks in Japan, resulting from the serious illness of Miss Catherine S. Scudder and the age and infirmities of Rev. Dr. and Mrs. H. M. Scudder, compelling them, under medical advice, to return to the United States that they may try the effect of the climate of southern California. The feebleness of his parents and his sister compel Dr. Doremus Scudder and wife to accompany them, for a longer or a shorter stay. Niigata is thus left without any male missionary, and the Japan Mission will be called upon to detail some of its members to take charge of this important station.

The calamities which have recently befallen Japan through flood and fire and earthquake are certainly most remarkable. Among the letters from the missions will be found a striking account of the recent earthquake at Kumamoto. So far as we have as yet heard, the catastrophe in southwestern Japan, chiefly in the province of Kii, though directly south of Osaka, has not affected seriously the district in which our missionaries are located. By the crumbling of a mountain many villages were buried in the earth, and the rivers were filled with a vast mass of *débris*. It is a catastrophe perhaps more serious than that which desolated the Conemaugh Valley above Johnstown. We shall expect to hear the saddest stories of suffering and desolation.

As we go to press a mail has been received from West Central Africa bringing good health reports. The Gospel of John in Umbundu has been completed, and a bound copy has been forwarded to the Mission Rooms. The work was done at Benguella, and in the typesetting and printing Mr. Sanders was assisted by his wife and Mrs. Webster.

It is difficult for us in America to understand the singular ferment pervading China in reference to the building of railroads. In deciding what shall be the action of the government in this matter the officials have to consider not merely their own opinions as to what would be best for the nation, but also the prejudices and superstitions of the people. This may account for the vacillation of the government within the past few months. We have chronicled within less than a year the permission of the emperor to build a railroad from Tientsin to Tung-cho, the peremptory recall of that permission later, and now we can record not merely the consent for the building of this comparatively short road, but an order for the construction of a great trunk line from Peking to the city of Hangkow, on the Yang-tse, a distance of seven hundred miles. It appears that after the withdrawal of his consent to the Tung-cho extension, the emperor last spring called for the opinions of the chief men of the empire on the subject. We find in *The London Times* summaries of the reports given by two of these officials, Chang, the Viceroy of Canton, and Liu Ming, Governor of Formosa. Chang is said to be, next to Li Hung Chang, the leading official in China. Although no friend to foreigners, and one who would retaliate on the United States for its anti-Chinese legislation, he argues in favor of railroads as a means of national defence, though he thinks the line from Tientsin to Tung-cho would not be serviceable in this regard. This viceroy squarely meets an objection raised by the "Censors," who had given as one reason for opposing the Tung-cho extension the fear of the spread of foreign religions, by affirming that "China has not found that the introduction of steamers and telegraphs has been followed by the spread of ideas subversive of morality." He urges the building of the road from Peking to Hangkow, since it would be too far from the coast to be seized by an enemy, while "the disturbance to houses and graves would be comparatively small." The Governor of Formosa also argues in favor of the new proposal, and it seems that the emperor, strengthened by the opinions of his great men, has reversed the action which he took at the request of the Censors, and has definitely adopted the policy advocated for many years by Li Hung Chang. The construction of this line from Peking to Hangkow may be a work of years, but the enterprise will doubtless be undertaken soon, and with it will be connected results momentous to China in many ways. Those who believe in a divine providence cannot fail to see in this movement the opening of a highway for our God.

In the summary received from Japan, on which we commented last month, 130 persons who made confession of faith at Kumamoto during the past year were not included, so that the total number received during the year ending May 1 was 2,129 instead of 1,999. This makes on an average over forty-three persons to each of the forty-nine churches.

THE Brahmans of India are familiar with the Scriptures if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity, a missionary asked a well-known Brahman in Calcutta whether he had ever read our Bible. The man looked at him, and calmly and slowly answered, "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

THE trustees of the Doshisha at Kyōto, in sending thanks through Dr. Neesima to the unnamed donor of the $100,000 for the purpose of enlarging the institution, say in true Japanese phraseology: "Your kindness will be regarded higher than the highest mountain and deeper than the deepest sea."

AT the commencement of this year the church on Murray Island, New Guinea, gathered from among the cannibals there, gave a remarkable illustration of Christian liberality. The London Missionary Society being in financial embarrassments had instructed its missionaries to urge upon their young churches the duty of larger contributions for the work to which they owe their existence. Mr. Hunt laid the case before the Murray Island Christians and advised them to call a meeting to consider it; not only the church members but the whole population, only 450 in all, came together and fixed upon a day for offering gifts to the London Society. They then assembled in their best attire "to throw money," as they expressed it, and actually contributed $150 for the extinction of the deficit.

VARIOUS intimations have appeared in the public press that China is about to drive from her borders all United States citizens, in retaliation for the recent course of our government in excluding the Chinese. We do not anticipate any such action. Doubtless the officials are strongly tempted to do this, and there are many among them who favor such a course, but taken as a whole the Chinese authorities are wise and patient and look for redress in some other way. Would that they might find this redress in a better attitude of our people toward the Chinese who come to these shores! What could any American say if a mandarin should ask him what injustice there would be in excluding from China the citizens of a nation that would not allow him to enter its ports? If China does not retaliate, it will be because her officials are more independent of popular opinion than are our political parties.

THERE is a singular Chinese superstition that a certain amount of happiness is allotted by the fates to each individual as his earthly portion. He is to have no more and no less, whatever he may do, but he may draw on this portion too fast, and so use up all his happiness before he gets halfway through life. It behooves a man, therefore, not to be too happy at any one time, for he is squandering the happiness he may very much want by-and-by. This superstition, according to Rev. Mr. Farthing, an English missionary in Shansi, is leading some Chinamen to the singular suggestion that the emperor ought to withdraw, inasmuch as, from present appearances, his quota of happiness as ruler has been exhausted. Floods and famines and manifold disasters which have come upon the empire within a year are signs that there can be no more favors during his reign.

It will be remembered that many years ago a mission was established at Jerusalem, Episcopal in form, under the patronage of the Prussian government and the Church of England. On the death of Bishop Gobat this arrangement ended. There has now been formed at Berlin, to take the place of this Anglo-German bishopric, the "Evangelical Jerusalem Foundation" (Stiftung) with the object of maintaining the existing evangelical establishments in Jerusalem, the creation of new ones, and the support of a Protestant congregation there. A board of control in Berlin will direct the affairs of the congregation.

The secretary of the English Church Missionary Society reports, in the London papers of September 11, that he has telegrams announcing the safety of their missionaries at Kisokwe on the twenty-eighth of August. These were the missionaries who removed from Mpwapwa at the time it was attacked by Bushiri's men. No news later than January last has been received from Mr. Mackay and the other English Church missionaries who are on the southern shore of Victoria Nyanza. It is hoped and believed that these missionaries are out of the way of the hostile forces arrayed against the Germans.

An East African mail received in London reports that an English vessel was on the way to the mouth of the Zambesi to examine the newly discovered entrance to that river. Serpa Pinto in July last was at the junction of the Zambesi and the Shiré rivers, leading an expedition to the Upper Zambesi. The traffic in arms and ammunition continues, notwithstanding the blockade. Five tons of gunpowder have been secured for Serpa Pinto's expedition. The Arabs on the north end of Lake Nyasa could obtain all the ammunition they needed with which to fight against the African Lakes Company.

We have little expectation that the trial of Mousa Bey, the Koord who has committed such atrocities in Eastern Turkey, will result in any adequate punishment of this man who has been guilty of almost every conceivable crime. Those who might bear witness against him know too well what would probably happen in their distant homes if they should tell all they know. There has certainly been a great deal of stir at Constantinople, as well as elsewhere, in regard to the brutal conduct of this official, but he is too powerful a man in his own district to make it easy for the Turkish government to inflict upon him the punishment which he deserves.

In connection with the annual meeting of the Hawaiian Evangelical Association an address was delivered by Hon. A. F. Judd at a special service held to commemorate the fiftieth anniversary of the publication of the whole Bible in Hawaiian. Portions of the Scriptures were translated by the missionaries soon after their arrival, but the whole Bible was not given to the people until May 10, 1839. Judge Judd, in his address, gave an interesting history of the work of translation, and closed with an eloquent appeal to the Hawaiians to make the Word of God their guide. "You were blessed, indeed, O Hawaii, when you, on the tenth of May fifty years ago, received this great gift. Its value to you was greater than ships of war, an army of soldiers, or millions of gold."

It is well that the methods of conducting missionary work should be closely examined. God gave man his reason, and it should be used in the conduct of the affairs of the kingdom of Christ as much as in matters of lesser importance. But while we discuss methods it should never be forgotten that there is something of higher concern, the presence and blessing of the Spirit of God. As a missionary worker in China has well said, "There is no missionary method which with more Holy Ghost power would not bring abundant returns to the praise and glory of God. What the Church needs is to be filled with the Holy Ghost."

Two recent volumes bearing upon missions, one of which we noticed last month (Dr. A. C. Thompson's *Foreign Missions: Their Place in the Pastorate, in Prayer, in Conference*), and the other the *Autobiography of John G. Paton*, noticed more fully on another page of this issue, are specially valuable additions to missionary literature. We have just learned that a Christian gentleman has been so impressed with the worth of these volumes that he has distributed 150 copies of each among home and foreign missionaries. No better investment for missions could be made.

The twenty-sixth annual report of the Hawaiian Evangelical Association has reached us in print, and gives a full, and on the whole encouraging, account of Christian work at the Hawaiian Islands. The fifty-six native churches report a membership of 5,747, besides other churches for English-speaking residents and Chinese, having a membership of 679. These native churches contributed for pastoral support $9,531, and for home and foreign missionary work, if we rightly understand the treasurer's report, something over $20,000. Eight pastors have been installed during the year, seven of whom were ordained. The Chinese mission, under the care of Mr. F. W. Damon, has been prosecuted with success. Daily evening schools have been well attended. Four new Sabbath-schools for the Chinese have been opened in different parts of Honolulu. There are 22,000 Chinese now residing in the Hawaiian Islands. The Japanese work, begun so recently, has had a remarkable development, both in Honolulu and in other parts of the islands. The North Pacific Missionary Institute, under the care of Dr. Hyde, has graduated eleven students and received ten in their place. These graduates are all at work in different localities.

In the wonderfully impressive autobiography of Rev. J. G. Paton, the missionary to the New Hebrides, who before he went to the South Seas was a most successful laborer in city missions in Glasgow, he speaks of some of the objections he had to meet when he decided to go to the heathen. "Some said, 'There are heathen at home: let us seek and save, first of all, the lost ones perishing at our doors.' This I felt to be most true, and an appalling fact; but I unfailingly observed that those who made this retort neglected these home heathen themselves; and so the objection as from them lost all its power. They would ungrudgingly spend more on a fashionable party at dinner or tea, on concert or ball or theatre, or on some ostentatious display or worldly or selfish indulgence, ten times more, perhaps, in a single day than they would give in a year, or in half a lifetime, for the conversion of the whole

heathen world either at home or abroad. Objections from all such people must, of course, always count for nothing among men to whom spiritual things are realities. For these people themselves — I do and always did only pity them, as God's stewards making such a miserable use of time and money entrusted to their care." And in reference to the argument used to dissuade him from his purpose drawn from the needs of the poor people in Glasgow to whom he had been so successfully ministering, Mr. Paton says: "I saw them (the heathen) perishing for lack of the knowledge of the true God and his Son Jesus, while my Green Street people had the open Bible and all the means of grace within easy reach. None seemed prepared for the heathen field: many were ready for the home service."

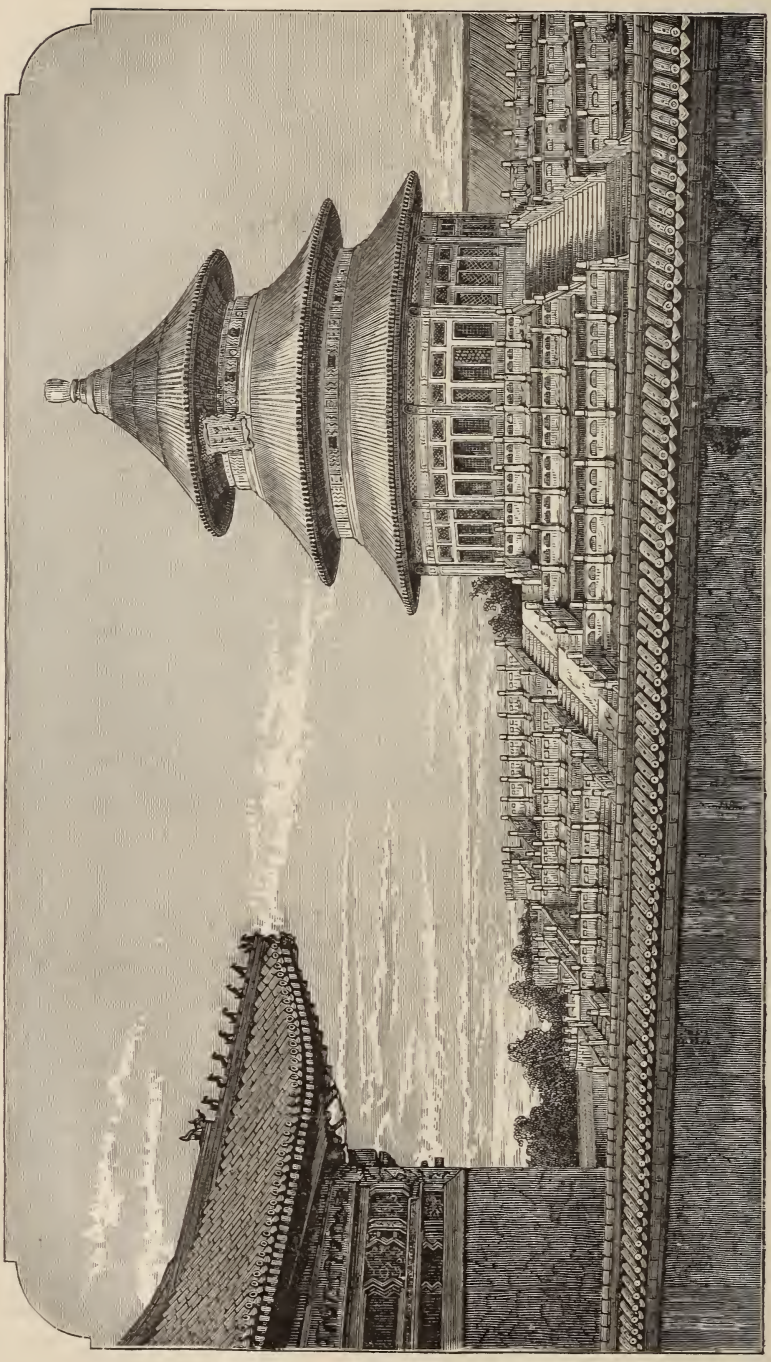
It is said that no single word in Chinese can give the meaning of "Amen," and a phrase must be used to translate it which means. "My heart wishes it to be exactly so."

We close our pages for this issue of the *Herald* while the National Council of Congregational Churches is in session at Worcester, too early to learn of its action on many important matters to be brought before it. But the noble address of Rev. Dr. Storrs on "Foreign Missions," on the evening of the first day of the session cannot fail to have a marked influence on all the deliberations of the Council. After a stirring presentation of the manifold and pressing calls for Christian effort in our own land, Dr. Storrs dwelt most impressively upon the Master's command to preach the gospel to all the nations, urging that the duty of caring for our own land, to which we are summoned by motives of patriotism, should not be suffered to obscure the claims of foreign missions, which more than any other object can inspire the highest form of Christian enthusiasm. It was an address worthy of the occasion and the man, and it produced a profound impression.

THE DESTRUCTION OF THE "ALTAR OF HEAVEN."

The telegraph reports the destruction by fire of the "Altar of Heaven" at Peking on September 27. This structure is the most imposing and sacred of all buildings in China, and if it has really been destroyed a profound impression will unquestionably be produced upon all Chinamen. It is impossible to foresee what superstitious notions may be awakened in the minds of the people, who will doubtless regard this calamity as a fearful warning from heaven. Perhaps it may be connected in their thoughts with the revolutionary projects of the emperor in reference to railroads.

This "Altar of Heaven," of which we give a cut on the opposite page, is an immense structure, in the midst of a vast compound, surrounded by a wall three miles in extent and fifteen feet high. Within, on the various terraces, are groves of locust and pine and fir trees. Dr. Williams, in his "Middle Kingdom," says: "The great South Altar, the most important of Chinese religious structures, is a beautiful triple circular terrace of white marble, whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a



THE TEMPLE OF HEAVEN, PEKING.

richly carved balustrade. A curious symbolism of the number three and its multiples may be noticed in the measurements of this pile." This structure is covered with blue enamel tiles, and leading up to it are many avenues, some of them nearly a mile long.

To this "Altar of Heaven" the emperor is brought with the greatest solemnity once each year, and there offers prayers in behalf of the people. Connected with it is a great furnace in which, at the yearly ceremonial, a whole bullock is offered as a burnt-offering. According to Dr. Williams, no foreigner has ever witnessed this ceremony, but foreigners have often entered within the enclosure. It is said that the premises have had for a long time an air of neglect, and that the really noble structure seemed to be going to decay. In view of the fact that the whole structure is of white marble, it is difficult to understand how a fire could seriously affect it. It will be interesting to watch the effect produced upon the Chinese if this report of the destruction of their sacred edifice should prove correct.

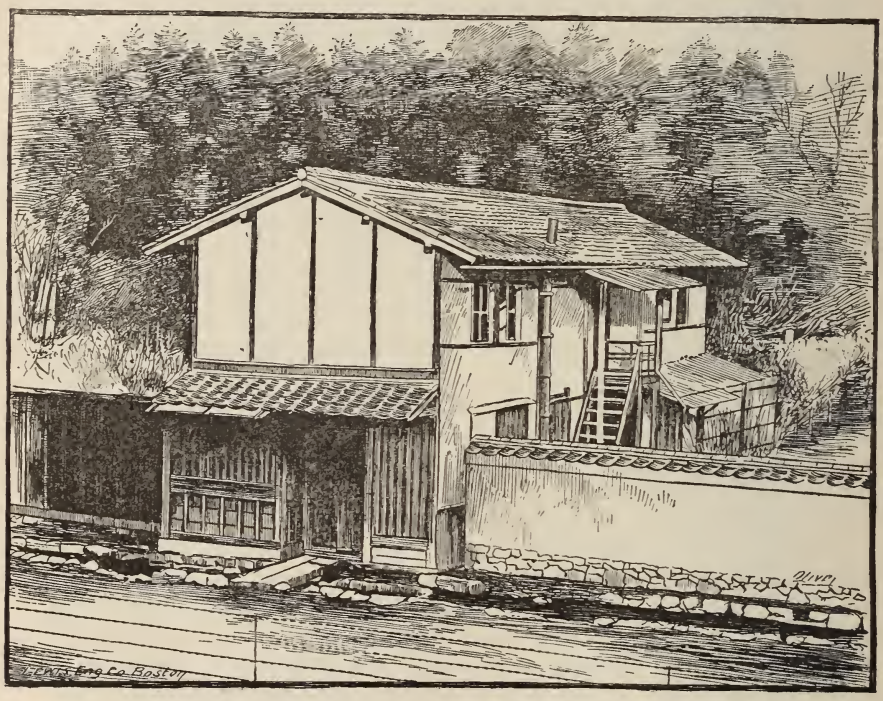
Since the foregoing was written a further despatch from Peking states that the fire is supposed to have been the work of incendiaries, whose object, it is said, was to create a popular impression that "heaven" was displeased at the imperial approval of the scheme for building railroads. There is nothing improbable in this, though there is something ludicrous in the idea of seeking to force a verdict from heaven by setting fire to a temple. But a less *ominous* event than this has been known to change imperial action in China.

THE BEGINNINGS OF THE DOSHISHA AT KYOTO.

It is interesting to look back upon the beginnings of this Christian training school of the American Board in Japan, which in the short space of fourteen years has grown from nothing to an institution of national reputation, with seven hundred students. Little did Mr. Neesima anticipate, when he pleaded on the platform of the American Board at Rutland, in 1874, for means to open a Christian school in his native land, that within so brief a period he would stand at the head of an institution of such magnitude, and one which would receive the hearty encomiums of his countrymen, including some of the highest officials of the empire. From the position which the Doshisha now occupies, we look back with mingled wonder and gratitude at the commencement of the enterprise in narrowest quarters and amid bitterest hostility. Dr. Davis, of Kyōto, who from the first has borne a most honorable part in the work of the Doshisha, has sent us a photograph of the building called "No. 30," in which instruction was given to the first theological class. We give, on the next page, an engraving from the photograph, with the note from Dr. Davis which accompanied it. Clearly, the value of an institution is not to be measured by its buildings. Plain living and high thinking went together at Kyōto, as they have often done elsewhere. This picture of the earliest "theological hall" of the Doshisha may serve as a memorial of the past, and should prompt all hearts to devout thanksgivings to Him who has so wonderfully prospered the

institution during the brief period of its life. The following is Dr. Davis's note respecting this building : —

"When Mr. Neesima secured permission, in 1875, to open a Christian school in the old city of Kyōto, and when, in October of that year, Mr. Neesima and Rev. J. D. Davis and family removed to the city, the whole city was moved. The Buddhist and Shinto priests were greatly stirred, and they sent a strong petition to the central government to have the *vile thing* expelled from the city. On account of this great prejudice the central government counseled great caution, and especially that the Bible should not be taught in the school for the present. The Bible classes were taught in the house of Mr. Davis for



THE BUILDING USED BY THE FIRST THEOLOGICAL CLASS AT KYOTO.

the first year. In September, 1876, the first two buildings were finished, and the school was opened in them. The government conceded to us the right to teach the Bible and to preach in our own private houses, and preaching was conducted only in our private houses for several years. This old building stood immediately across the street from our new buildings, and it was also adjoining a piece of land owned by Mr. Neesima. It was offered to us, with the land on which it stood, for thirty dollars, and Mr. Neesima bought it; and in it, for more than two years, all our biblical and theological teaching was conducted. The first theological class — the somewhat famous class of fifteen — received most of their teaching in this building. The occasion for teaching the Bible there ceasing to exist, the building was used for students' rooms, for a hospital, and finally for a storeroom, and now, before it was torn down, its photograph is taken to be preserved as a picture of one of the historical landmarks of the Doshisha."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1888–89.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the Board at New York City, October 15, 1889.*]

PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE part of the Annual Survey here presented includes four missions in Papal Lands, one in Bulgaria and Macedonia, three in India and Ceylon, and two in Japan.

PAPAL LANDS.

The work in Papal Lands has been prosecuted, as in former years, by eight missionaries, assisted by four unmarried ladies in charge of schools for girls, and twenty-five native assistants, including pastors, preachers, and colporters. Eight stations are occupied, one missionary at each, and preaching is conducted at fifty-six other points under their supervision. Twenty-four churches have been organized, reporting a membership of 912, of which 214 were added the past year.

In Western Mexico the steady and persistent efforts of the missionaries have not failed of good results such as cheer and encourage. Prejudice is waning and access is gained to the better classes. The leaven of the gospel spreads from one point to another, until believers are to be found in eight or ten places outside of Guadalajara. A semi-monthly religious paper is a most valuable auxiliary to the general work. In Northern Mexico one new station, four new out-stations, and three new churches have been established, while the net increase in church membership amounts to seventy-five. The church in Chihuahua, with upward of sixty members, is becoming more and more a power in the city and the state. A like favorable report comes from other stations. The one great need of this mission is an efficient native agency. Various plans are now under discussion to provide one. A number of earnest Christian young men could be secured for study if an opportunity was afforded them.

The year has been one of quiet work in Spain. While we cannot speak of any widespread movement in favor of the gospel, or of great eagerness on the part of the people to hear or to accept it, the way is opened, nevertheless, for wise Christian effort. The Girls' School at San Sebastian has already achieved a great success, not only as an educational institution but as a means of securing the respect and interest of the better classes.

In Austria substantial progress has been made in spite of restrictions which would seem at first to debar all possibility of success in missionary work. The one missionary left for seven years alone in charge of this interesting field, reports ninety-five additions to the churches under his care. In no mission of the American Board has there been greater progress and larger returns for the effort put forth. The one great need of this mission is the means to provide suitable places of worship for the growing work.

BULGARIA.

Enlargement by healthful growth has been the order of the day in the Bulgarian mission. The Christian character of believers has been confirmed by sacrifice and self-denial to support their own religious institutions. The truth meets a generous response at many points. The high schools for both sexes have been well sustained, and give promise of most valuable service as evangelical agencies.

Looking back over a period of fifteen years, no one can fail to realize that the gospel has obtained a substantial foothold among the Bulgarians. The churches have increased from three to nine; the Sabbath attendance from 500 to 1,600; church members from 147 to 650, and the schools in still larger proportion. Contributions for preaching, education, and church building have increased fully tenfold; able native preachers have been put into the field, and a home missionary society has rendered most valuable aid to the mission. Bulgaria has made good use of the liberty achieved a few years since. The material progress of the last ten years has been remarkable. The chief danger here now lies in the prevalence of irreligion and infidelity among the leading classes. These facts emphasize the importance of the work this Board is carrying on in that interesting country.

INDIA.

In the Marathi Mission steady progress is making. It is much that the gospel is preached regularly by missionaries and native agents at 117 different towns and cities, in the midst of a population of over 3,000,000 of souls living in 30 cities and 3,570 villages. Looking back over a period of ten years, the mission reports an increase of churches from twenty-three to thirty-three, fifty per cent.; advance in church membership till the whole number is about 2,000; a fourfold increase in the number of pupils in the schools, till they now number over 3,000; a like growth in Sabbath-schools, and a threefold increase in the contributions of native Christians. The most important feature in the history of the year was the organization of five new churches in villages near Ahmednagar. It is the conviction of the mission that if funds could be supplied to establish mission schools, at comparatively small expense, in scores of villages now begging for them, the number of churches might soon be greatly increased. The mission has been sadly crippled now for several years, for want of funds to improve opportunities thus crowded upon them. The educational work, as usual, is being blessed as an evangelistic agency, and a large number of young men and young women are being prepared for Christian work, provided the means are to be had to employ them. Among other educational agencies, the industrial school at Sirur holds an important place. It is offering facilities for worthy youth to secure the advantages of an education, while forming habits of life under religious influences that will be of the utmost value to them in coming years. Other forms of labor, medical, literary, touring, have all had their place and done much to disseminate a knowledge of the gospel. English officials show their appreciation of the work in this mission by generous contributions in its behalf.

The Madura Mission rejoices in the coming of two new missionaries to take the places of those who have been removed by death. Three or four more, at least, are needed in order to the efficient carrying forward of the great and varied work of this field. The mission is well organized in all its varied departments, evangelistic, educational, medical, and for woman's work. Adequate means are wanted to turn these varied agencies to the best account. Although there are now 12,000 who are known as Christians and 3,500 communicants in the churches, a beginning only has been made; the great mass still wait to be won to Christ. In no field are native preachers brought into closer relations with the missionaries. Every month the missionary gathers around him pastors and preachers from thirty to forty villages, to hear their report of work done in the previous month, and to instruct them for the service of the month to come. These monthly meetings, with their fellow-workers, present a great opportunity to the missionaries for impressing their best thought and profoundest Christian sentiment upon the hearts of those who shall reproduce the same in their several fields of labor. Not the least interesting part of this mission's work is that conducted by Bible-women going from house to house among the people. The Girls'

School at Madura and the College at Pasumalai are steadily gaining in influence and power. The number upon the school roll of the latter is about 400, of whom twenty-two entered the station church upon profession of their faith the past year. The missionaries in this field after a review of their methods find little occasion for changing them. These methods are the result of careful study and experience. The one burden on their hearts is the need of more laborers to gather in the whitening harvest.

The promise of a large ingathering of a year ago in Ceylon has not been realized. The churches were revived and many gave evidence of an awakened interest, but comparatively few came forward for the public confession of Christ. One new church was organized, making the total number fifteen, with a membership of 1,442, to which were added during the year eighty-one on profession of faith. The reports of the native pastors are models of their kind, and, with varying lights and shadows, give proof of faithful labor and watchfulness over their flocks. The thoroughness with which evangelistic work is done may be inferred from the following extract from the last report of the mission: "The forms of evangelistic work include house-to-house visitation, the thorough canvassing of special districts, neighborhood meetings by night or day, larger moonlight meetings in schoolhouses and private dwellings, and formal union Bible meetings at the chief centres. . . . We have been aided in all these forms of evangelistic effort during the past year to a degree never before equaled by the voluntary coöperation of the lay members of our churches, teachers, merchants, lawyers, doctors, farmers, Christian women of all ranks, and pupils from our boarding schools, many of whom have been most diligent and earnest in carrying the gospel message to their heathen neighbors and friends." In view of such earnest and varied efforts, the day cannot be far distant when the gospel shall win its triumphs in Ceylon.

The only event of special interest in the educational work in Ceylon is the retirement of Dr. Hastings from the presidency of Jaffna College, and the appointment in his place, by the Trustees of the College in Ceylon, of Rev. Samuel W. Howland. Dr. Hastings has seen this institution become well established and highly esteemed for its religious as well as educational character. He retires because of the infirmities of age that will no longer permit him to bear such heavy responsibilities. Mr. Howland, who takes his place, is an accomplished scholar who brings to his new duties large experience for general missionary work.

JAPAN.

It is hard to keep up with the course of events in Japan; statistics must be revised after every mail. Despite some distractions over church polity questions and the popular interest awakened by the promulgation of a constitutional government, the first of its kind in the Orient, our missionary work has enjoyed the signal blessing of God in every department. Details given in the columns of the *Missionary Herald* need not be repeated here, yet we cannot forbear alluding to the 172 students of the Doshisha who have made profession of their faith in Christ during the year, ninety-eight at one time; and to the special labors of Messrs. Wishard and Swift at Kōbe and Kyōto and other points, including the summer school for Bible study at Kyōto, quite in the style of Mr. Moody's at Northfield, attended by 600 students from more than twenty schools to the empire. As we think of the condition of Japan twenty or even ten years ago, "what hath God wrought"! Yet grander results seem near at hand. With religious liberty secured to all classes to a degree practically unknown outside of Protestant countries, and with freedom of travel and residence secured by the revision of treaties, opportunities for Christian effort, already overwhelming, will be greatly increased. Attempting to tabulate some of the results of last year, we find that eight new churches have been organized, more than 2,100 new members received to the churches, an average of over forty to each church, and that forty-three of the forty-nine churches are self-supporting. The schools have grown in number and influ-

ence. In no other mission field are we reaching to such an extent the middle and higher classes; hence the relative economy with which our work can be conducted among a people ready, save in exceptional circumstances, to support their own preachers, build their own churches, and to sustain their own schools. Indeed, as related to the entire expenditure, this is one of the least expensive and most fruitful missions of the Board. The returns in souls won to Christ in late years are at least fourfold greater, to say nothing of the vast moral influence exercised upon the popular mind; nor is it to be forgotten that the population now accessible to Christian effort in Japan is greater than in almost any other mission field. In view of reports recently received, it is no exaggeration to say that hundreds of cities, with populations ranging from 5,000 to 20,000, are eager to receive the messengers of the gospel and Christian teachers for their schools. When was there ever such an opportunity offered to the Christian Church? When such results from Christian effort? When a future with such promise to the Redeemer's kingdom?

Is it strange, then, that the mission, while grateful to the Board and the churches for the generous support it has received in past years, notwithstanding most urgent and pressing calls from our other mission fields, feel compelled to cry out for help to meet opportunities so unexampled in the history of missions?

It is with no little satisfaction that we are permitted to report the generous gift of $100,000, outside the treasury of the American Board, toward the establishment of a Christian university supplementing the great educational work already developed at Kyōto. The generous donor has thus far declined to have his name made public. He has had favorable opportunity for becoming thoroughly acquainted with the wants of this mission field and with the special value of higher Christian education at this eminently formative period in the history of Japan. It is to be hoped that others, with equal breadth of view and just appreciation of the value of Christian thought in all the higher departments of knowledge and endeavor, will coöperate with him in the establishment of an institution that cannot fail to be a centre of light to an empire.

ASIA MINOR, CHINA, AFRICA, AND THE PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

TWELVE missions of the Board are here passed in review for the year: three in Asia Minor; four in the Chinese Empire; three in Africa, and two in the Pacific Islands.

Some of these missions being among civilized peoples, with a literature of their own and well-established forms of government, while others are among peoples without civilization, without letters, and without settled governments, four having been organized within the last decade, while five look back on more than fifty years of history, it is not strange that the work is found in all stages of advancement, and presents wide diversities of method and result. Through the divine blessing on the workers and the work we are permitted to speak of growth and prosperity in every field, and in some cases of truly remarkable advance. Of the 323 missionaries now connected with these fields thirty-three have been sent out for the first time within the past year. The following have been removed by death during the year: Mrs. Emerson, resident in the Hawaiian Islands for fifty-seven years; Mrs. Walkup at Kusaie, Micronesia, a devoted wife and mother and the faithful sharer in her husband's labors in behalf of the Gilbert Islands; Mr. and Mrs. Robbins, members of the Zulu Mission for thirty years and full of service, lovely in their lives and in death not divided; Mr. Ireland, of the same mission, after forty years of invaluable service in church and school, with voice and pen; Dr. Webster, of the West African Mission, as earnest a missionary as he was a sympathetic and able physician, cut down by fever after two years' labor, just as his

work had begun; and Mr. Montgomery, of Adana, Turkey, joyful in his quarter of a century's missionary service, but broken down by the long and heavy strain upon heart and mind and physical powers from work and famine relief during these past two years.

ASIA MINOR.

Direct evangelistic effort in the three great missions embraced within the limits of the Turkish Empire in Asia is still confined mainly to Armenians and Greeks; the barriers against such labor among the Moslem population being as firm and insuperable as ever. The prompt and able intervention of Mr. Straus, whose withdrawal from the post of United States Minister to Constantinople all missionaries deplore, has on several different occasions kept our mission schools from being closed, or has opened them when closed, and has saved much Christian labor on the part of natives and foreigners alike from serious disturbance. There is growing proof that the leaven of the gospel is more and more reaching beyond the evangelical communities to the churches of the old faith, and arousing a desire for biblical preaching and the practical righteousness of a living faith. In some cases the priests favor the new movement, and invite missionaries and native pastors into their pulpits, and give a more biblical tone to their own preaching; in other cases resistance is offered, and the rising movement is more or less effectually checked. The great revival in Aintab which followed immediately upon the close of the annual native conference and the annual meeting of the mission in that city, is the most cheering single fact to be reported from these fields. For six weeks all other interests were swallowed up in this wonderful work of grace; the churches were thronged day after day by multitudes, men and women, young and old, evangelicals and Gregorians, eager to hear the deep and simple truth of the gospel; the after-meetings were crowded with inquirers intent on learning the way of salvation; the voice of prayer arose from houses on all the streets of the city; sins were confessed, wrongs redressed, enmities forgotten, whole families united in the new, sweet joy of forgiveness and peace. Two hundred and fifty united with the three churches of the city on the first Sunday of August, and three weeks later nearly three hundred more; and more than two hundred Gregorians indulged a Christian hope, while temporarily deferring a public profession.

The work of the Greek Evangelical Alliance, from its centre at Smyrna, is extending its work and shows increasing vigor and promise of growth. In spite of a few exceptions here and there, harmony and coöperation between missionaries and native brethren, and within the native evangelical communities themselves, was probably never greater than at the present time. The evangelical communities in the capital are laying definite plans for the erection of much-needed church edifices in Pera and in Stamboul; and after pledging themselves to the limit of their means, they make appeal to Christian friends in this country to aid them in this most interesting enterprise.

The schools of these three missions form one of the most interesting parts of our work in the empire, and yield results in the line of evangelistic work scarcely second to those of any other agency. Including all grades, the kindergarten and day school, the high school for boys, the boarding school for girls, the college for both young men and young women, and the theological seminary, gathering more than 17,000 pupils in their classes, 2,100 of them picked youths of both sexes in the higher schools, and doing their work under the personal care of an able corps of missionary and native teachers and in the atmosphere of a warm Christian life, it is not easy to overstate the influence they exert. Conversions are both more numerous and more hopeful in these schools than in any other equal number of people within reach of the gospel. All the teachers in the common schools, and nearly half of those in the higher schools, are graduates of these mission schools, and as a rule are earnestly engaged in the work of evangelization.

Woman's work from the first has held an important place in these fields, and it gains in breadth and influence more rapidly than most of the other agencies at work. Besides the invaluable aid which is rendered by the devoted women who preside in the missionary homes, and the vast educational work now in the hands of the teachers in our girls' schools, an indispensable work in touring and other evangelistic agencies is administered by women, and greatly deepens the hold and enriches the results of our work.

The burdens of poverty, the results of famine, sometimes almost equaling the evils of famine itself, of misgovernment and oppressive taxation, still rest heavily on this people and delay their progress toward self-support. It is cheering to report that in spite of these obstacles the native churches are advancing in this most important aspect of the Christian life; not a few instances occur in which the self-denial practised to support the church, to educate a son or a daughter, to sustain missionary work, goes far beyond the tithe, and encroaches on the very necessities of subsistence.

The progress of the evangelical faith in this empire, noted from year to year, often seems but small; in the larger view it is steady and grand; the future of these lands and peoples is with this faith, and in due season the prayers and labors and lives of two generations of Christian workers will reap their rich reward, and the gospel once again possess this land.

AFRICA.

The eyes of the Christian and Mohammedan world are upon Africa as never before; and the unending conflict between these rival faiths for the control of great lands and numerous peoples finds its present greatest theatre in the heart of the Dark Continent. The forces are strong, the field of conflict is wide, the stake is imperial, the wider issues are of transcendent meaning, and the whole world are spectators. Many other circumstances also conspire to draw the thoughts of the civilized world to this great continent and to engage them in making a new world therein. Its great population, its magnificent but undeveloped resources, commercial and political and scientific and philanthropic interests, all are rapidly bringing its vast interior to view and hastening conquest and colonization and the means of communication in every part. No part of the world excited a wider or deeper interest in the "World's Foreign Missionary Conference" at London last year; no political event of modern times is more striking and significant than the Berlin Conference of 1884 which ordained and defined the Free State of the Congo, and without a battle or the shedding of a drop of blood guaranteed the opening of a vast empire to the free access of the commerce and science and faith of the great Christian powers of the world; and the proposed conference for the suppression of the slave-trade in Africa commands the applause of every lover of his race.

Events like these place the missionary work in Africa on a new footing, and open before it opportunities far exceeding all that have hitherto been enjoyed. The work of the Board shares these advantages and steadily assumes broader relations and a deeper significance. The location of the two new missions is most happy with reference to these recent movements. The West African Mission works among people using the Umbundu, a language widely spoken by the tribes to the north toward the Congo basin, to the east toward the upper waters of the Zambesi; and its field is absolutely untouched as yet by either Mohammedanism or the slave-trade. The East African Mission is engaged with peoples speaking two languages distantly related to each other and to the Zulu tongue. The late exploration conducted by Messrs. Wilder and Bates to the capital of the Gaza country, north of the Sabi River, proved that the Zulu language is understood through all the wide region to the north of the present location, making it probable that the literature already provided for the Zulus will be available for the vast and populous region ruled by Umzila's successor

and stretching northward to the Zambesi and far inland toward the heart of the continent. Nothing but the want of reinforcements and the means to sustain them is lacking in order to our enlarging the area of our field and the volume of our work in this part of Africa to four or five times its present proportions.

The process of reducing languages and translating the Scriptures and providing the books needed for schools and the growing evangelistic work is going forward with much steadiness in both the new missions. Schools furnish at present the most direct contact with the people, and gather under the missionary's daily influence precisely those who can be most deeply impressed by Christian truth and personal example. Nearly all the pupils in these schools are members of the missionary families and render valuable service for the privileges they enjoy. The testimony in both missions is the same, that these pupils are of bright and capable minds, and that they make rapid progress in reading, writing, and numbers. The church of seventeen members at Bailundu maintains itself in good spiritual condition, is gathering the means with which to build a place of worship, has chosen one of its own number as pastor, and has pledged itself to provide his support. A goodly number at other points in both missions have made public profession of Christ and are receiving instruction in preparation for baptism.

The Zulu Mission has suffered unusual affliction in the death of three of its older members and the absence through age and infirmity of three other of its veterans. The need of reinforcement is urgent in the extreme, both because of the withdrawal of so many from its working force and, perhaps even more, because of the prosperous state of the work and its multiplying opportunities. Marked religious interest has prevailed on several of the stations, increasing the membership and piety of the churches; a deepening sense of the meaning and scope of the Christian life manifests itself among the communicants, and the tyranny of old and corrupting customs seems thoroughly broken. Within the year a more distinct step has been taken to secure the formation of the pastoral relation between the native preachers and the churches, and there is promise that the churches will generally respond. The schools have enjoyed a year of unusual prosperity in point of numbers, discipline, and results, and a goodly number have been received to the churches. The ability and promise of the men in training for the ministry are superior to what has been found in former classes. The new buildings for the Inanda Seminary and the Umzumbe Home, both for girls, have brought increasing numbers and greatly enhanced the value of the year's work Nothing is a more cheering proof of what the gospel can do for a people darkened in mind and depraved in heart and life than to note the transformation, inward and outward, wrought in those who have been longest in these higher mission schools. The morning of God's grace and of the Christian civilization, which it alone can bring and maintain, dawns slowly over the Dark Continent; but, thanks be to God, it is breaking on many a heart, in many a home, in many a tribe along her coasts, among her mountains, by her great rivers and lakes; and we think with joy and speechless gratitude that to us is given a share in the prayers, the toils, the sacred sufferings which usher in that glorious day.

CHINA.

From the "Middle Kingdom" come reports of change and the stir of busy life, and the swift approach of a new age. A railway has been built and is in active operation from Tientsin to the coal-fields lying some eighty miles to the northeast. This is soon to be extended to Tung-cho and Peking; and other lines are planned, one connecting the capital with Hang-kow in the heart of China Proper. The Chinese fleet of ironclads is second to none in the world; the Chinese coast, 2,000 miles in length, burns at night with as perfect a system of lighthouses as England herself

can boast; and the arsenals of the empire bristle with muskets of home manufacture sufficient for an army of 3,000,000 men. The study of English is forcing its way into all the seaports, and is on its way to the great literary centres. The forces of the Western world are thus pressing upon the external life of the Chinese and compelling change, and preparing the way for far deeper and more radical changes. Missionary work is thus prosecuted under conditions somewhat more favorable than at any previous time, and a wider reception of the gospel is steadily preparing.

The four missions of the Board in China are wisely planted and command access to many millions of the people. The North China Mission occupies stations at Peking, the capital of the empire, Pao-ting-fu, the capital of the province, Tientsin, the great seaport of the province, Kalgan on the great wall, and Tung-cho, the educational centre of the mission, all in the province of Chihli, and Pang Chia Chuang, and Lin Ching, two important centres in western Shantung. It is quite within the facts to say that this mission gives access to a larger population, directly dependent on its labors for the knowledge of salvation, than any other single mission of the Board. The Foochow Mission, opened more than forty years since, occupies an interesting field at the capital and in the interior of the province of Fuh-kien, with access to several millions who are dependent on its labors alone for the gospel. Good reports come from both these older missions, in hopeful conversions, especially among the young, in a growing responsibility for Christian work among native helpers and communicants, in the broadening work and influence of the schools, and in the readiness of the people to hear the gospel. A religious awakening and spirit of inquiry are reported at Pao-ting-fu and Foochow which seem to indicate a new state of things and to promise a great enlargement of evangelistic work. The work of the Young Men's Christian Association at Tung-cho and of the Young People's Society of Christian Endeavor at Foochow is a great advance on anything before known in these fields, and shows the happy adaptation of these agencies to the peculiar conditions of the Chinese churches and the development of Christian activity among the younger church members. The mission high school at Tung-cho, which gathers the brightest boys from all the station schools for a more extended course of study, and which is the only source of supply to the theological seminary of the mission, has done most successful work, and has reached a point where further enlargement is imperatively called for by the expanding work of the mission; and the North China Mission unanimously recommend the addition of two years to its course of study, making it of full college grade, an increase of its teaching force, and a readjustment of the work of the station schools so that they may directly prepare boys for this collegiate course. The work for women keeps even pace with the expansion in all other forms of work, and is bringing the light and hope of the gospel to the very hearthstones and centres of domestic and social life. More homes are open to the visits of foreign ladies; the message they bring is gaining a wider and more appreciative hearing; some true sense of the wealth of life and resources which belong to the Christian sphere in which these kindly foreign ladies move is dawning upon their Chinese sisters and is drawing them with a surer instinct of faith and desire toward Jesus Christ and his great salvation. The medical work takes on larger proportions from year to year; almost 30,000 cases have been treated during the last year and to all of these Christian instruction has been given. The openings for Christian work which are secured by this arm of the service are numerous and full of hope.

The Hong Kong Mission pursues its special line of work and patiently waits for reinforcements. The Shansi Mission has made a distinct enlargement of its work by opening a boarding school for boys at Tai-ku. Notwithstanding the fact that the pupils are required to provide their own clothing and books, and to pay for board a sum nearly

equal to the first cost of supplies, the full number that could be accommodated were received at once, and as many more applicants were declined. Preaching and the distribution of the Scriptures and of Christian literature at the fairs are carried on diligently; and the friendly attitude of the people continues unchanged. The mission is well located, and finds its work steadily opening and is beginning to bear some happy fruits. With the increased forces now on the way the future looks bright and full of hope.

The day of China's awakening draws on apace; our laborers on the field, close to the course of events, assure us that the great body of the people is likely to be soon in movement toward the most important changes in government, education, traffic, customs, and religious thought. This is supremely the day of opportunity; it behooves us to work the works of God while the day lasts.

THE PACIFIC ISLANDS.

The scope of the Christian work in the Hawaiian Islands still supported by the Board has been enlarged the past year, according to previous arrangement, by sending out Rev. Mr. Westervelt, of Denver, Colorado, to engage directly in missionary labors in behalf of the native churches and people. He will not assume the position of a pastor, but in the more detached relation of a missionary will familiarize himself with the religious needs of the district where he labors, will counsel and coöperate with the native pastors, and by all means seek to deepen the hold of the gospel and to widen its influence among the people. The welcome he has received in the islands, from natives and foreigners alike, and the readiness with which the work opens before him promise the best results. It is to be hoped that other men, equally fitted for this important work, may be found, until each of the principal islands is occupied.

The number of students connected with the North Pacific Missionary Institute, the range of instruction given, and the service of the men who have been trained here, are such as abundantly to justify the wisdom of opening this seminary and to ensure a larger and better supply of ministers for the native churches. Dr. Hyde, who is at the head of this Institute, rejoices in the near prospect of new and far more commodious buildings for the uses of the school, nearly $10,000 having been already contributed for this purpose.

The other departments of work to which the Board continues to make grants-in-aid, the boarding and industrial school for boys at Hilo and the missionary work in behalf of the Chinese in the islands, are prosecuted with quite the usual efficiency and success.

Micronesia sends a report of varied and earnest work, with the usual alternations of light and shade. New islands visited, old churches revived and new churches organized, schools well maintained, a great demand for the Scriptures, hymnbooks and schoolbooks, and the quickening sense of a successful and expanding work, this is the story of the year from the Marshall Islands, from Ponape, and from the Mortlocks. Wars and consequent disturbances, schools failing or but feebly maintained, church members falling away and native teachers sharing in the demoralization, this is the state of things reported from the Gilbert Islands and the Ruk Lagoon. The four training schools and the two boarding schools for girls have been well maintained and are steadily preparing the native preachers and teachers upon whom the prosperity and permanence of the work so largely depend. The teachers of the girls' schools comment with delight on the change that comes by degrees over the pupils who remain longest in the school; a change that affects expression and bearing and all personal habits as well as the mind and heart and the deeper aspects of character and life. The common schools, which are maintained at all points where churches are gathered, render an unobtrusive but most important service in the uplifting and

evangelization of the people. With forty-seven churches, including 4,500 members and ministered to by native pastors, and twenty-seven schools gathering 2,600 pupils, all supported by the people, besides the boarding schools for girls and boys under the direct instruction and care of the missionaries, with the New Testament and portions of the Old Testament in their vernacular in the hands of the people, and with open doors on every hand for the enlargement of the work, this little Benjamin of the mission-fold gives a good account of itself, and makes a noble contribution to the net results of the missionary work of the Board.

Thus from the fields God has given us to till for him comes the record of another year, a fresh reminder that He who began this work follows it with his steadfast blessing and is leading it on to ever-enlarging results. In twenty-two missions widely spread and belting the globe, at more than 1,100 principal cities and centres of population, the gospel is preached and schools maintained and the influence of the printed page sent abroad; 358 churches gather 33,000 communicants, 4,529 of whom have been received this year; 133 colleges, seminaries, high schools, and boarding schools gather 7,685 picked youths of both sexes in training for special Christian service among their own people, and about 33,000 pupils in common schools are brought hopefully within the limit of Christian influence. Medical service lends an increasingly valuable aid to all this work; the volume of Christian literature expands and exerts a deep and pervasive influence. The long night of darkness and sin wears away and the cheering morn draws near. To the cry, "Watchman, what of the night?" from many lands and in many tongues the answer of hope and faith is given, "The morning cometh."

GENERAL SUMMARY. 1888–1889.

Missions.

Number of Missions	22
Number of Stations	93
Number of Out-Stations	1,023
Places for stated preaching	1,069
Average congregations	63,664

Laborers Employed.

Number of ordained Missionaries (11 being Physicians)	177	
Number of male Physicians not ordained (besides 7 women)	11	
Number of other Male Assistants	6	
Number of Women (7 of them physicians) (wives, 176; unmarried, 138)	314	
Whole number of laborers sent from this country	——	508
Number of Native Pastors	174	
Number of Native Preachers and Catechists	510	
Number of Native School-teachers	1,372	
Number of other Native Helpers	327	2,383
Whole Number of laborers connected with the Missions		2,891

The Churches.

Number of Churches	358
Number of Church Members	33,099
Added during the year	4,529
Whole number from the first, as nearly as can be learned	110,006

Educational Department.

Number of Theological Seminaries and Station Classes	14
Pupils	227

Colleges and High Schools	66
Number of Pupils in the above	4,320
Number of Boarding Schools for Girls	53
Number of Pupils in Boarding Schools for Girls	3,212
Number of Common Schools	932
Number of Pupils in Common Schools	34,647
Whole number under instruction	43,313
Native Contributions, so far as reported	$116,253

THE EVANGELIZATION OF AFRICA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting of the Board at New York, October 16, 1889.*]

THE evangelization of Africa is laid upon the Christian world of this generation with a definiteness and emphasis which none can question or mistake. No part of the globe attracts livelier attention or awakens more eager inquiry from the civilized nations. Explorers from many lands seek new paths to the interior from every coast, ascend her navigable streams, encircle her lakes, and vie with each other in penetrating new regions, bringing to light new peoples, and disclosing the resources of mountains, forests, and plains in every zone and under every parallel throughout the vast continent. Political annexation and colonization have already parcelled out among the great European powers almost every square mile of territory lying on the coast, and the extension of these somewhat vague spheres of influence over the boundless tracts and countless peoples of the interior is becoming a burning question of diplomacy which threatens the peace of the nations. Without much foresight of the dimensions or significance of the task they attempt, the leading peoples of the civilized world are thus becoming fully enlisted in the work of making a world out of Africa. It is a striking and instructive spectacle to see the best political systems of the world, the oldest and richest civilizations of the times, the highest achievements of the human race in the arts and sciences, with all their boundless resources, brought to bear upon this mighty problem of opening and developing a great continent, and upon the mightier problem of creating therein a new world and calling new nations into life. The onsets of Europe upon the western continent in the sixteenth and seventeenth centuries are an historic example of the same process; but it was a languid and passionless world in which those deeds were wrought compared with the fire and force and universal enthusiasm which sweep the civilized nations of to-day onward to this majestic task. Commerce follows swiftly in the track of exploration, colonization, and conquest, and with the new life which it stirs wherever it goes bears also a swelling tide of corruption and degradation and death. The eagerness of discovery is steadily bringing the whole heart of the continent to light, revealing alike its greatness, its populousness, its almost boundless resources. The necessities of government and trade are opening highways of intercourse, by land and water, from the coast to the interior cities and tribes. These movements, it is true, have but just begun; but they advance so swiftly that we seem already to discern their completion and to be able to plan for the results they will achieve.

But a movement of deeper import and higher aim precedes and accompanies all this stir, and gathers momentum and breadth with every year — the effort to fill the Dark Continent with the light of God, and to plant its vast spaces with Christian life and Christian institutions. This is, indeed, only a part of a wider movement that aims at the conversion to God of every nation and people on the face of the whole earth; but it is a grand and inspiring part. This effort for the evangelization of Africa is accompanied, as we have seen, by many another enterprise of great pith and

moment directed to this vast region; but it is evidently the greatest of them all, employing nobler and more effective forces, aiming at deeper and greater results, and touching the problem at more central and vital parts. The significance of all this new and rising interest in Africa is widely recognized and has been compactly stated by the great French novelist and reformer: "The nineteenth century has made a man of the African; the twentieth will make a world of Africa." The fact is obvious, and the process is well begun; but we must not mistake the forces that are at work. The services of explorers, traders, and colonists, the agency of the great political powers, the influence of steam, electricity, the printing-press, manufacturing and industrial machinery,—this all we recognize; but the *world* we build in Africa, the *manhood* we seek in her sons, will never be evoked by these alone. He who has made Europe great and filled her life with high and lasting good; He who lifted the English people out of their primeval savagery and paganism into the light and strength of a civilization and liberty which make them the foremost nation of the earth, it is He that has the destiny of Africa in his hands, and without his aid all other forces will combine in vain. If Jesus Christ shall win the heart of Africa's tribes, and shall rear over all her plains, by all her imperial streams and lakes, on all her mountains and coasts, his glorious kingdom of grace, Africa will indeed become a new world, and the hope of civilized men will be realized. Without his aid all efforts must fail. The *Christianization* of Africa must accompany her civilization and furnish for it stable foundations, favoring atmosphere, and high ideals. And the rapidity with which the great powers of the Western world are entering Africa and diffusing political and commercial influences, disturbing the old order, casting the lower elements of civilized life into the midst of these simple peoples, to corrupt, debase, madden, and destroy them, lays this task of Christianization upon this generation with an urgency and power that nothing Christian can resist. The time has fully come, if it had not come long since, when the Christian peoples of the world should address themselves with all energy and zeal and untiring devotion to Africa's evangelization. Whatever exigencies exist elsewhere on the globe; whatever herculean labors already engross the Christian nations at home, God's will is plain, his providence unmistakable, that to the utmost of our powers, with a purpose indomitable and an enthusiasm that nothing can daunt or destroy, we preach the gospel and plant the seeds of heavenly truth and build the kingdom of grace through the length and breadth of this new world, till Christ has won these nations and shaped their lives to his own blessed will.

I. Note certain facts which rightfully draw special attention to Africa and her Christian development.

1. The physical greatness of the continent first arrests attention. Between its extreme limits north and south stretch 5,000 English miles, and almost as great a space parts its extreme eastern and western confines. Of irregular triangular shape, drawing to an obtuse point at the Cape of Good Hope, the total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the great continents. It will aid in the comprehension of this number if we recall that Europe includes 3,800,000 square miles, North America 7,400,000, and that Asia, the only continent that exceeds it in dimensions, covers only 13,000,000 square miles. Mere size has little significance; but when a new world swarming with great populations and rich in natural resources is brought to our view, the area over which such important interests are distributed becomes a matter of no small importance. Other things being equal, a continent is a more significant acquisition to the kingdom of Christ than an island or a little nation. Africa is a mother of nations, a hive of populations, fitted to be a theatre of great exploits, a splendid trophy in the conquests of our Lord.

2. The populousness of this continent must give her highest value in the eyes of every Christian observer. At the lowest estimate that is now made 200,000,000 souls

dwell within its confines; and all explorations in the interior increase the probabilities in favor of a larger estimate. What a splendid prize for Christian labor! What harvests of eternal life, what promise for coming centuries is in this countless host! The United States include a population of 65,000,000 souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa. Excepting China and India alone, here is the richest jewel for the Redeemer's crown which the nations of the earth can offer. It was a deed of high renown, followed by consequences of widest reach and noblest range, when a band of Roman monks began the Christian conquest of England and its million souls. Two hundred times as vast a population, dwelling in all varieties of climate and situation, amid the noblest resources, with just as bright a future before them all, so far as human judgment can discern, are here awaiting the same message, the same glorious transformation. What wonder that the hearts of our noble youth burn within them at view of this exploit, or that they set out upon their errand exclaiming, "We go to lay the foundations of empires"?

3. The resources of the continent are rich in variety and vast in extent. Here too we must speak with reserve, since every year, we might say every month, extends our positive knowledge and enhances our sense of the capacities of the land. Its mineral resources are already of great value and steadily increase as they are explored. The agricultural capacities of the continent are almost wholly untested; but evidence of the wealth of productions which it will yield to proper cultivation increases with all exact knowledge. Its vast system of lakes and rivers already makes internal communication easy and inexpensive; and when steam craft ply on all these waters and the railway traverses the land, all the conditions of a vast population, of prosperous and happy life, of varied industries and of a high degree of civilization will be furnished. If under existing conditions in the almost total absence of agriculture and manufactures, a population of 200,000,000 lives in plenty, it seems only a modest inference that looks to see this vast number doubled and trebled when better conditions of life arise. But let us not forget that in order to the realization of such a result the work of the gospel must move with every step of advancing development, must run with the plow and the factory, must fly with the railway and telegraph, and fortify the inner man with righteousness and the fear of God as swiftly as the outer forms of civilization are assumed.

But not to dwell longer upon these general considerations, the reasons for immediate and sustained effort to evangelize this great continent are obvious and strong.

1. The circumstances are peculiarly favorable. Over vast spaces in the interior numerous peoples now for the first time are accessible and easily impressed. It is virgin soil, where a quick, rich harvest may now be won. In a score of years even these conditions may be gone never to be recalled. The first effects of contact with civilized races, if the contact be not marked and controlled by the gospel, is always demoralizing and ruinous to such peoples as we find in this continent. The vices and immoralities of nominally Christian lands not only are likely to claim uncounted victims, but they will also raise barriers to Christian influences peculiarly hard to overcome. The time of favorable opportunity for the gospel is to go in advance of trade, colonization, or annexation. And this time is swiftly passing for large areas and great populations.

2. The rapid spread of Islam in Africa is a well-known fact; and the barriers thus raised against the spread of the gospel are wellnigh insuperable. And all assertions to the contrary notwithstanding, we know that the faith of the false prophet brings no such blessings to this people as the gospel has in store. "Wherever they go in Africa," says Professor Drummond, "the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under terror."[1] That faith is the ally of the slave-

[1] Tropical Africa, pp. 69, 70.

trader, the protector of a traffic hideous and revolting in its cruelties and bloody-handed outrages and merciless greed beyond all power of words to express, almost beyond all power of the mind to conceive. Sentiments of humanity join with the spirit of the gospel to impel us to the quickest, widest, most effectual occupancy of all the interior by the Christian faith and institutions. The cry of the murdered victims, of the abused and outraged captives of war or of greedy raids and inhuman butcheries, of the multitudes that thus perish every year, and other multitudes who dread the same fate, is too fearful for the ear to hear or the heart to endure, and must call down from heaven some speedy, dreadful doom on these monsters of cruelty and wrong. It is high time that the civilized nations combined to extirpate this high-handed crime against God and man, and to drive out of the continent those who practise it or connive at it.

3. The deadly blight of the liquor traffic, as merciless in spirit and more destructive in results than the atrocious slave-trade, is spreading far and wide in the track of commerce and is already one of the most formidable obstacles that missionary effort anywhere encounters. And the very nations that are nominally engaged in the development and protection of Africa are the sources of this hateful and hideous traffic which turns the simple savage into a beast and a fury, and destroys its victims body and soul by the hundred thousand every year. This obstacle to missionary work is not new; it has often been encountered before, but it has probably never been met in such vast proportions and deadly might. The public opinion of the civilized world needs to be aroused to the enormity of the evil and the shameless inhumanity of the curse; and the great powers need to be banded together in a determined purpose to suppress the traffic and to brand its agents with the opprobrium of the Christian world. The evangelizing agencies at work in Africa also must be multiplied and strengthened, to rescue the people from this appalling scourge, and if possible to precede its coming and fortify against its power.

4. The debt of the Christian nations to this great continent, so long the plaything and sport of human passion, so foully wronged, its simple peoples for generations enslaved by the millions in body and soul through the cursed greed and unrestrained passions of the so-called civilized nations of the earth, this debt which, if man forgets, God never will forget, it is high time these nations recognized and began to repay in earnest and with righteous hand. We owe the gospel to *every people* that have it not; but we owe it in *some heightened sense* to people upon whose helplessness and innocence the nations to which we belong have brought such frightful evils and such nameless woes.

5. The timing of this wonderful opening of Africa is a striking fact and constitutes a distinct appeal for the swift evangelization of its people. Just as the scientific spirit is at the height of its activity, and the agencies of steam and electricity are receiving still wider applications, and the zest of discovery in other parts of the earth is waning, just at this juncture Livingstone's lifelong aim and example begin to take effect and his heroic life draws the thoughts of the civilized world with boundless admiration and desire to the vast unknown world which his Christian zeal had sought out and his missionary travels had brought to light. The means of rapid communication and wide exploration are furnished by steam; all parts of the great continent are coming into quickest communication with the Christian nations by telegraph; and it is possible to do for Africa in half a century what it required three full centuries to do for the American continent. But the right order must be observed. The gospel must go first and create the mental and spiritual conditions without which these forces and the facilities they place at our command will prove in vain. The continent must be evangelized in order that the arts of the civilized world may be to her a blessing and not a curse. This is the supreme end which providence has in view in the wonderful timing of these

great events. It is Christian Africa, the new Christian nations that are rising there, which above all things else stand forth as the divinely intended goal of the stir which we behold.

II. Missionary work in Africa, though begun long since, is not very far advanced; indeed, it were nearer the truth to say that it is but fairly initiated. This age does not witness the first appearance of the gospel on the continent. Northern Africa formed a part of the ancient classical world, and shared the fortunes, both religious and political, of the adjacent continents along the Mediterranean Sea. When the gospel went forth from Palestine to traverse and win the old Roman Empire, Egypt and North Africa, and Abyssinia, were among its noblest conquests, and are memorable in the earlier Christian annals by such names as Alexandria and Carthage, Athanasius and Cyprian and Augustine. But the waves of Moslem invasion in the seventh century swept quite across all these regions, and left to succeeding generations scarcely a trace of the noble life that had flourished there. With the discoveries and nominal conquests on the western and eastern coasts made by the Portuguese in the sixteenth century the Catholic faith and worship were widely introduced, but without marked or permanent results.

The history of modern missions in Africa opens with the labors of George Schmidt, the Moravian pioneer, who single-handed entered this almost unknown world a century and a half ago, and scattered the seeds of Christian truth in a part of what is now Cape Colony. The London Missionary Society entered Southern Africa in 1795, and led the way in permanent and continuous missionary labor. Other societies followed one by one until now thirty-five missionary organizations are in the field, including among others the Church Missionary Society, whose extended and successful work within these last years has received the consecration of martyrs' blood at Uganda, the Wesleyan Missionary Society with its prosperous labors, the Universities' Mission, a direct result of Livingstone's explorations, the Free Church Missionary Society with its great centre at Lovedale, the Evangelical Missionary Society of Paris in Basutoland, and the Baptist Missionary Union on the Congo and its affluents.

At first thought we should expect that the work must be well advanced. But the facts at once correct this view. It is but an insignificant part of the continent which is even explored; the tracts visited by men from civilized nations are simply a few narrow lines stretching this way and that through a vast region all unvisited and all unknown. And the missionary work is quite as truly in the initial stage. A few districts of limited extent, chiefly along the coast, have been occupied and worked with some considerable results; but beyond all the spaces and peoples thus visited stretch vast areas and numerous tribes, where the sound of the gospel has never been heard, where the foot of the white man has never trod. We have only entered upon the work of evangelizing this great continent; the Christian world does not begin to realize as yet the darkness, the woe, the mighty hosts of sin which challenge our faith and summon our toil. And even where missionary work has begun, how slowly it advances, what tremendous obstacles it encounters, how small the area as yet really illumined by the gospel light! Without much exaggeration it may be said that of all the missions now begun in Africa scarcely one half as yet are fairly on their feet; and but few of them have passed the period of trial and experiment.

It will never do to deceive ourselves by the thought that this is a small or easy task; to the instructed eye it is one of the most gigantic enterprises to which the Church in our day has put her hand. It puts faith, courage, and Christian loyalty well to the test; the Church that falters not, nor slackens its gifts or prayers or toils in winning these peoples to the Lord, will in no ordinary degree evince its heavenly calling and its divine inspiration. Our brethren of African descent in this country will doubtless mingle in increasing numbers with other missionaries to Africa, and they will bear

a worthy part in this great undertaking. But it is clearly the will of God, for the present, to lay upon American and British and European missionaries the principal part of this labor and to commit the carrying out and completion of the work to pastors and evangelists raised up from among the people themselves. To all present appearance, many years of foundation laying, with great rebuffs, with slow advances, far from the eyes and favoring applause of the world, absorbing the zeal and strength of many men, the gifts and prayers of many lands, must be cheerfully given before the scale is turned and the mighty continent with its teeming millions stands redeemed and disenthralled. If the Church is not ready for such a task, it should pause before it goes further and resign a service to which it is confessedly unequal. But if the Church is not ready for just such a task, if it does not spring with eagerness to just such a task, counting it all joy in the name of the Lord to win these fresh fields and simple tribes to the kingdom of God, how recreant it is to its calling, how unworthy to bear the name of the Crucified, or to reign with him in the glory of highest heaven!

The call to evangelize this land is not supported by any special attractions which the native tribes possess, neither can it be reinforced by immediate and striking results. It has the tone and quality and strength of the motives that move in the gospel and bid the ransomed soul bear the story of its redemption all abroad; and it has nothing more. To some this may seem a misfortune and a cause of regret, but not to those who weigh well the nature and springs of true missionary zeal. The love of God, the procuring cause of all redemption, is not partial, stronger here and weaker there; it knows no favored races, no attractive peoples, no special objects. It ought not to be needful to say it, and yet the spirit of the times seems plainly to require us often to affirm that the gospel is meant for every soul of every tribe, in every land; that Jesus Christ died for the Asiatic as truly as for the European, that God's love is as great for the African as for the American. No one who notes the facts of history will be surprised at this. The timing of the historical revelation of our Lord is as much cause of surprise as his equal interest in all the races of the earth. He did not appear in Greece in the time of Pericles, when he might have had Plato and Aristotle for his disciples; but he came in Bethlehem, to a subject people, and found his disciples among publicans and fishermen of Judæa and Galilee. Paul compactly states the principles that rule in the diffusion of the gospel: "Not many wise men after the flesh, not many mighty, not many noble, are called: . . . That no flesh should glory in his presence." All comparative valuation of souls, or of peoples, as the objects of divine mercy, is wholly foreign and antagonistic to the spirit of the gospel. The divine word, with its universals, its Jews *and* Gentiles, Greeks *and* barbarians, bond *and* free, smites down all this puny sentimentalism about attractive peoples and primary duties of evangelization. The simple truth is, all souls are attractive to Jesus Christ and to every one who has caught his spirit; *all nations* need the gospel, and the Lord bids us hasten the message to them one and all, the wide world round. And this is enough. It is no higher service to evangelize the Chinese or the Japanese than to Christianize the Zulus or the Bailundus; Christ is as much pleased when a poor naked savage in Micronesia repents and turns to him as when a Hindu princess accepts his grace.

In truth the very absence of certain outward attractions and favorable conditions which we find in Africa constitutes a stronger claim upon our Christian sympathy and love, as it udoubtedly is a severer test of the missionary spirit. It was our *want*, not our *wealth*, that brought a Saviour from the skies; it was not what we *had*, but what we *needed*, that turned his gracious love toward us. And this is the true spirit of all missionary work, to seek the wretched, the dark-minded, the degraded and the *lost*, to bring to them eternal life. And this spirit is rather won to the tribes of Africa, than alienated from them, by the nakedness and ignorance, the superstition and

degradation that abound on every hand. It is only an effeminate piety, all unfitted for the aggressive work of the church, that it is repelled by things like these. God's providence, it is true, sometimes opens our way in a peculiar manner to one people, and for a time hedges up the way to others; and this is a plain indication of our duty for the time. But nothing of the kind prevails in the fields of which we speak. The Dark Continent is open to the entrance of the gospel from Zanzibar to the Congo, from the Mediterranean to the Cape; and by a thousand resistless voices God is bidding the Christian nations to enter in and reap the harvests of everlasting life.

Lest it should seem that too great concessions have been made to the view that the tribes of Africa are not attractive or promising objects of missionary labor, it is but right to add that all varieties of peoples, with most diverse gifts, are comprised in the population of this continent; and that many tribes among them are noble specimens of manhood, in physical powers, in natural gifts, in mental acuteness, and in political capacity. It may be premature to speak without reserve where so much remains to be learned; but it seems not too much to say that the tribes of Africa are as promising materials for great states and nations as the Teutonic and Scandinavian and Sclavonian tribes that divided up Europe among them when the Roman Empire passed away; that under the tuition and uplifting power of Christianity they promise as well for the coming centuries as the Angles and Franks, the Saxons and Danes of older times. He who has been taught to see God's image in every human soul sees enough to inspire his utmost effort and zeal in preaching the gospel of peace, whether he stand amid the snows of Greenland, the wastes of the Pacific Islands, the pride and moral corruption of China and Japan, or the moral wilderness of Central Africa; and such an one will find for all his labors a large reward.

We cannot more than touch upon it, though we also cannot let it pass without remark, that the motives for evangelizing Africa furnished by the gospel are powerfully reinforced by a consideration of the wrongs which have been inflicted on so many of her peoples by Christian nations in the past. This motive may well stir every Protestant nation of the earth. What one among them all is there whose soil has not been enriched by the blood and sweat of unpaid toil wrung from African slaves? Happily this horrible injustice does not now cleave to them all; but it stands in the past a grievous wrong that lays a lasting debt upon every land to make haste in bringing the news of Christ's redemption where once the Christians of the world appeared only to rob and slay and enslave. This debt cannot soon be repaid; it stands in every conscience as the voice of God, whose justice does not sleep forever. If many lives have been lost in missionary service, what is this but God's wonted way of righteousness in the earth. How many thousands of helpless, voiceless victims of man's inhumanity and greed have poured out their innocent blood upon this soil for every Christian laborer who has died!

It is sometimes said that "Africa is the grave of missionaries," and the inference is drawn that for this reason we are released from the duty of preaching the gospel there. But this is a great mistake. The number of deaths, though large, is not relatively in excess of the numbers in other fields; it does not begin to compare with the numbers that are swept away in the goldfields of Africa, Australia, and America. It is far less now, when climatic conditions are better understood and stations for missionary residence are more wisely chosen; and in many parts of Africa the conditions are quite as favorable to health and longevity as are found in any other mission fields. It is not clear that if the hazards to life and health were greater than they are popularly supposed to be, we should even then be excused from the duty of bearing the gospel to the 200,000,000 souls that fill this great continent. For such a prize great, even unusual, hazards might well be justified. But the case being as it is, all excuse from service on this ground is absolutely removed, and the spiritual conquest

of the continent is offered to our faith and consecrated toils unembarrassed from every special hazard and heightened by the grandeur of the victory.

The Board went to Africa in 1833, seeking to plant a mission on the west coast for the conversion of the native tribes and to check the progress of Mohammedanism. The Gaboon mission, thus opened, won its way to permanency and success against unusual obstacles, and in 1870 passed under the care of the Presbyterian Board. Two years later another force was sent to plant two missions in southeastern Africa; one a coast mission in Natal, the other an interior mission among the people to the north of Bechuana Land. The latter purpose failed, while the former gradually took effect, and grew up into the Zulu Mission, which celebrated its jubilee four years ago. The development of Christian work here has been slow, but shows steady gains and substantial results. The entire Bible has been translated into the Zulu language; a hymn and tune book has been provided; textbooks for schools and something of a Christian literature are in the hands of the people. The native churches, numbering 1,097 members, some of them served by native pastors, show the deepening hold of the gospel. A theological school and a normal and industrial school for boys at Adams, girls' boarding schools at Inanda and Umzumbi, besides day-schools on all the stations, provide for the Christian education of the young and for the suitable training of preachers and teachers. The field covered by this mission is fairly reached by Christian teaching; the Christian life is gaining in breadth, intelligence, and reality; temperance principles prevail in these churches; and there is a growing interest in carrying the gospel to the regions beyond. For this missionary activity wide fields are open: Zululand to the north, and all the country from Delagoa Bay northward to the Zambesi and stretching inland more than a third of the way across the continent. The work in the Zulu Mission was never in a more promising condition, and if the force can be duly maintained this mission may soon be in the way of realizing in good degree its original aim of reaching the peoples *inland* as well as on the coast.

The new missions, the West Central, reached from Benguella, and opened in 1880, and the East Central, around Inhambane Bay, and opened in 1883, prove to be well located and are developing with good promise. The highlands occupied by the Western mission in the kingdoms of Bailundu and Bihé, so wisely chosen after the careful and exhaustive inquiries made by the late Secretary Means, are healthful, near to a large population of tribes easily approached and using a language that is widely current. Already the language is well reduced, the translation of the Scriptures and the preparation of schoolbooks are begun; a church has been gathered under its own native pastor; schools are maintained at all the stations; and everywhere the work opens with good promise. The Eastern mission is among tribes that use two different dialects, both kindred to the Zulu. Here also translation is begun, schools are in operation, preaching is widely carried on, and the promise for the future is encouraging.

But the force is far too small in all these missions fairly to meet the opportunities that already press upon them. And when we consider the far wider regions, lying behind our stations inland toward the heart of the continent, and the millions upon millions that people those regions, seemingly as ready for the gospel and as quick to respond to its heavenly call as the tribes we have already reached, and note the work of so many other missions at the same stage of development, we see at a glance that men and women are needed by scores and by hundreds, with the spirit of Moffat and Livingstone and Crowther, nay with the Spirit of the Lord, to preach the gospel and to build the Church and to renew upon this virgin continent the deeds and achievements of Apostolic days. Patience unto death, devotion rising to enthusiasm, heroism outrivaling the best records of the classic age, insight divinely quickened, all resources of invention, of industry, of culture, and of art, the ablest men of the foremost nations of

this crowning age of time — *these all* are called for in this task and must be applied with generous, even with prodigal hand for scores of years, and centuries it may be; and all together will prove too small for the Christianization of this new world, save as the blessing of God goes before them and the power of God rests upon them all.

What an age is ours! Upon what august fates are we fallen! Problems of unparalleled greatness and complexity press upon us here at home, taxing to the utmost every power and every resource of mind and heart. At the same time, and in answer to our prayers, to say nothing of Turkey and Japan, India with her 250,000,000 souls waiting for the gospel opens wide her gates to the heralds of the cross, China with her 400,000,000 starts from the proud isolation of centuries at the name and deeds of the Nazarene, and challenges our utmost zeal and strength to scatter her darkness and pour in the light of God upon all her mighty life. And as if this were not enough to make the age heroic and memorable forever in Christian annals, the imperial spaces and thronging populations of the whole continent of Africa swing out of age-long darkness into the open light of day, and mutely bid the Christian world gird on anew its armor, and seek a higher furnishing for its work, and strive while the day lasts to add this new world also to the everlasting kingdom of our Lord. May God open our eyes to see his movements, enlarge our hearts to welcome his call, pour abroad upon the churches of every land the spirit of obedience and devotion, and stir up the youth of our times to work on these glorious fields of promise the blessed works of God!

THE PLACE OCCUPIED IN THE MISSIONARY WORK BY PRAYER.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Presented at the Annual Meeting at New York, October 16, 1889.*]

It is now one hundred and forty-five years since, in the month of October, 1744, a company of ministers in Scotland were moved to call for a "united, extended application to God" for a general outpouring of the Holy Spirit "on all the churches of the Redeemer, and on the whole habitable earth." Their recommendation that the Saturday afternoon and Sabbath morning of each week, and more especially the first Tuesday of each quarter of the year, should be set apart for these sessions of united supplication was cordially responded to by many sympathizing Christian hearts both in Great Britian and upon this side of the Atlantic. "Praying Societies," as they were termed, in considerable numbers were established and well sustained in both countries. A strong impulse was given to the movement by Jonathan Edwards in the preparation and sending forth of an elaborate treatise entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." Nearly forty years after this treatise was published it is alluded to by Andrew Fuller in a private record, July 9, 1784, in these words: "Read to our friends, this evening, a part of Edwards' 'Attempt to promote prayer for a revival of religion,' to excite them to like practice." This was only a few days after the adoption of a resolution by the Nottingham Association of Baptist Ministers "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." This recommendation, also, was cordially welcomed, and a spirit of intercession, particularly for the spread of the gospel throughout the world, began profoundly to move many Christian hearts and some Christian homes and churches on both sides of the ocean.

It was in this atmosphere that the English Baptist Missionary Society was born in 1792, the London Missionary Society in 1795, and the Church Missionary Society in 1800; while upon this side of the Atlantic there sprang up, in 1796, the New York Mis-

sionary Society, in 1798 and 1799, the Connecticut and Massachusetts Missionary Societies, and two or three years later the Hampshire Missionary Society, the Berkshire and Columbia Missionary Society, the Society for Promoting Christian Knowledge, the Maine Missionary Society, and other similar associations, local in their name but broad in their conception and plan, all preparing the way for the organization, in 1810, of the American Board, the first distinctively foreign missionary society on this continent. These were all, in a preëminent degree, the fruits of prayer, and to a considerable degree of concerted prayer. We have only to read the biographies of their founders and of their first missionaries, to be impressed by the fact that these men were, with scarcely an exception, prayed into the kingdom, and prayed into the broad, aggressive work of the kingdom, as the Lord's elect messengers and leaders. One little company, at an eventful hour, bowed together at the haystack in Williamstown, and their names are immortal; but this was but one of many praying circles whose united cry brought down the great blessing which was to follow. The significant fact in relation to the small company of men who went from Andover to Bradford upon the 26th and 27th of June, 1810, was that they were in a marked degree men of prayer. The significant fact in relation to the still smaller company who sat about the table in the Farmington parsonage upon the following 5th of September was that they also were men of prayer. No utterances of sermon or charge or fellowship, upon the 6th of February, 1812, in the Tabernacle Church in Salem, were so impressive as not merely the uttered but the unuttered prayers which were lifting up the hearts of those who were the actors in that memorable scene. There is no question that during the first generation of our missionary history, as related to all departments of the work both at home and abroad, importunate pleading with God was relied upon as the main instrumental force, more important by far, however essential these may be, than money or men. The command of the Lord was recognized in its direct significance, "PRAY ye the Lord of the harvest that HE may send forth labourers into HIS harvest."

Has this spirit survived during the two generations which have followed, and is it the burning thought in the hearts of those to whom this work is now entrusted at the close of this nineteenth century, as it was with our fathers at the beginning of the century? Some things we have outgrown — we think we have — during our fourscore years. Have we lost our faith in prayer, or have we not? How far does earnest intercession enter into our working plans as a vital, efficient force? These are plain practical questions and not unworthy our most serious consideration. Possibly they are at the present hour peculiarly timely.

MISSIONARY TESTIMONY.

If there are any persons from whom this Board, officers and members, would delight to hear upon this particular theme, it would be from the missionaries at the front, particularly from veterans in the service. What those who led the way eighty, seventy, sixty years ago, and who have gone to their reward, what Gordon Hall and Samuel Newell and Adoniram Judson, what Ann H. Judson and Harriet Newell, what Daniel Poor and Levi Spaulding and Harriet L. Winslow, what Asa Thurston and William Goodell, and Eli Smith and Sarah L. Huntington Smith thought of prayer we know full well. Their repeated testimony has been left behind them and we are familiar with it.[1] Are the missionaries of to-day men and women of the same spirit? Would

[1] We append one illustration, sent by our senior missionary in Ceylon, taken from the life of Mrs. Winslow. She wrote: "February 3, 1824. The prayer-meeting yesterday was at Batticotta. All came together with the hope, apparently, that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling; and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led in prayer was so much overcome as to be unable to proceed. For some time he had scarcely strength to rise from his knees. The afternoon was spent in prayer, interrupted only by singing, and occasionally reading or repeating

their testimony be the same? It is a delicate question to ask and to answer. For the inner secrets of the heart are not readily disclosed even to the dearest earthly friend, much less to the public eye. But something even of this hidden life may be properly told at the appropriate time as testimony to the divine grace, even as the Psalmist bore witness, "I called upon the Lord and he heard me." Such is the testimony we now have the privilege of presenting from twenty-six living missionaries of our own Board, representatives of nearly every one of our missionary fields, all of them experi-

a verse from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant with strong crying and tears. Everything was awfully solemn, such as language cannot describe. The worth of souls and the love of Christ pressed upon the conscience and the heart almost too strongly to be endured."

"February 11. Some of the brethren and sisters came to Oodooville for a prayer-meeting last evening. It was a time of wrestling prayer until two o'clock."

"February 13. Last evening there was another prayer-meeting here. Mr. Woodward and Mr. Knight came. It was again a precious time. The Lord has certainly given us a new spirit in our approaches to him, and will, I believe, answer the prayers which he himself inspires, though we are utterly unworthy."

"February 17. Last evening a prayer-meeting was held at Panditeripo and another at Batticotta, in reference to the seminary. There was thus a union of prayer by all the mission until midnight. It was a time of deep solemnity — of feelings which cannot be uttered. The walls were compassed by prayer seven times."

The interest continued with some variation during the year. At the beginning of the new year she writes: "These visitations of the Spirit have, I believe, been marked with similar features to revivals at home. They were preceded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God, and were accompanied throughout with a spirit of prayer; a pleading — a wrestling for souls — something, I think, of what our Saviour expressed when he said, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' Social prayer-meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication." And again: —

"February 14, 1825. The candidates for admission to the church were examined to-day, and forty-one accepted to be received next week. Who could have expected that we should ever see such a day? I have many times of late been ready to inquire, 'Is it so? or is it a dream that I see such things among the heathen'?"

I send also an account of the conversion of two young men, written at my request by Rev. W. P. Nathanael, pastor of the Manepy Church.

"I may mention two most striking cases of answer to prayer. One was the case of young C—— last year during the time of prayer-meetings held by Mr. Chelliah Pilly at Nellore. There was a large gathering of Christians and heathen present, when one of the new converts proposed to pray for his friend Mr. C——, who was led astray from Christ by his own bad example and counsel and by giving him infidel books, etc. With unspeakable grief he knelt down in prayer to God to save this soul so precious to him, and that he cannot bear to see him yet in his unconverted state. This prayer was followed by many other earnest prayers. About twenty to twenty-five, one after another, pastors, catechists, and others who were moved by the Spirit of God to pray, knelt down and poured out their hearts, wrestling with God fervently for the conversion of this soul, and singing appropriate songs at intervals which would inspire trust in the merits of Christ. The result was that this infidel was touched by the Spirit of God, and he began to sob and cry. His stubborn heart melted; and as he afterwards confessed, some power which he could not withstand worked in him — the power of God. Thus we saw a proud heart which was opposed to all persuasions subdued, and he returned home with a childlike, Christian heart. It was curiosity that took him to the meeting there, but God gave him the gift of salvation in Christ Jesus. Thank God that convert from that day forward lives a consistent Christian life, and he has been the means of leading his wife and others to Christ. He continues an earnest Christian. I can never forget this scene. The power of prayer was never so strongly felt in my heart and by many others present as on that day when God so miraculously saved this soul. The heathen who were spectators marveled at this conversion."

"The second case was the conversion of one A——, who belonged to the family of priests who officiated in the Maruthady temple next to us. I never even dreamed that this young man will ever become a Christian, though I doubted not the power of God to convert him. This also happened during the occasion of a prayer-meeting held at Dr. Mills's house by Mr. Paul and myself. The people of the family were present and joined in praying and singing, and the spirit of prayer began to blaze in every one as fire from heaven. All this occurred while this young man was standing in the veranda outside listening to the prayers, and filled with groans and grief thinking that there are none who will take notice and pray for him. He was right in so thinking, as none of us cared to have him in the meeting, for we never expected he will ever be a Christian. Having closed the meeting, we came outside and saw this young man with a sad face leaning against the wall. We took him and prayed and prayed one after another, interspersed with singing, asking him if he does believe the merits of Christ to save him, and persuaded him to surrender himself entirely to Christ then and there; and then we prayed and sang again, and the whole family taking part in it. God touched his heart, and from that time forward he lives as a Christian and works for the salvation of others. He has given up his caste and his relatives have cast him out of their society. These trials he has borne with much Christian fortitude. This is another striking example of instantaneous answer to prayer."

enced in the work, testifying that which they know. Their names, of course, cannot be given, although one or two, without betrayal of confidence, may be inferred. But the unity of their witness, personal and independent in each case, is exceedingly suggestive.

The points they emphasize are their absolute dependence upon unceasing communion with God in Christ as their vital breath and native air, without which they are utterly helpless; their particular need upon the missionary field on account of their isolation and separation from the ordinary social religious influences of a Christian land; the continuous abundant evidence they have received that prayer is heard as related to themselves personally, their families, and the work in which they are engaged, both in the discharge of everyday duty and in hours of special emergency; and their appreciation of the importance of this theme in its practical bearing upon the responsibility of the churches at home. Let us listen to some of these testimonies: —

1.

"Prayer has been one of the prime factors of my Christian life, and next to the Bible has done more to develop and color my Christian character — imperfect, of course, through the weaknesses of the flesh — than all other influences combined. I find that the older I grow, the more do I long for and enjoy this most blessed of Christian privileges. I do indeed feel that it is my 'vital breath,' my 'native air.' As respects its relation to the details of missionary work, it is so far forth a positive force with me that I never undertake either the consideration of any question of detail, or its execution, without, in most cases, audible prayer for guidance, help, and blessing. The longer becomes my experience in missionary work the more am I impressed with my own insufficiency for these things, and the more humbly do I turn to the Lord, whose is the work, for the strength, wisdom, and grace with which to perform it. I feel that a work conceived in prayer and born in prayer, as this missionary work assuredly was, must be sustained also and completed in prayer. I have frequently gone into the woods, or alone upon the mountains when touring, read aloud Paul's Epistles to Timothy and Titus, and then enjoyed a most refreshing season with the Master, returning thence to camp as Moses returned from the tabernacle, with a shining face and a renewed courage for the endeavor to lead this stiffnecked people to the obedience of Christ. I well remember one blessed occasion when I stood upon the graves of Grant and Lobdell in that lonely burying-ground east of Mosul, far from the din of the city, and prayed for a double portion of their spirit to rest upon me in my efforts with the people for whom, as well as among whom, they lived, and for whose sake they died. I have always been greatly refreshed and renewed in my consecration by these occasions of retirement with my Lord, and I expect to enjoy a great many more such delightful seasons."

2.

Another writes: "The missionary has not the social and ecclesiastical supports of the pastor of a church at home, hence, even if his own inclinations do not lead him to communion with his heavenly Father, he is often brought to such extremities that he feels obliged to seek divine help and guidance. In the growth of the work great problems are constantly arising, which have no precedents to aid in their solution. He is not only building a spiritual temple, with materials which are crude and imperfect, but he is laying foundations for a Christian civilization in the midst of opposition, and in the face of obstacles which at times seem appalling, and he often cries out, 'Who is sufficient for these things?' and the answer comes with a voice unmistakable, even if inaudible, 'My grace is sufficient for thee,' and so he is led to seek help from Him who alone is able to give help. My own experience has been that while there is no miraculous intervention, there is direct and positive help, and while there is no

overruling or setting aside of human peculiarities or imperfections, if any man lacks wisdom he has simply to 'ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.' Another experience of the missionary is the trial of his faith in matters more personal to himself. There is sickness in the family without the presence of a physician; there are dangers from living and traveling among partially civilized, lawless, and fanatical people; and there is his greatest trial in putting oceans and continents between himself and his children. In order to 'abide under the shadow of the Almighty' he finds it necessary to dwell 'in the secret place of the Most High.' I have had frequent experiences in my own home and in my journeys, which have been so marked that I should deem it ingratitude not to recognize them as divine interpositions in answer to prayer. The confidence that God's care is in proportion to the extent and sincerity of our trust has, in my case, been built up in the face of natural doubt and unbelief; and the consciousness of the loving Father's presence and of the minuteness of his care is sufficient to sweeten all the difficulties and dangers of a way that would seem very rough without them. If this is superstition, it is delightful nevertheless. All this, besides being essential to our comfort and a help in the work, is a natural aid to spiritual life, by bringing us into communion and fellowship with the Fountain of life. The heart is purified by contact with the source of all purity; the faith is strengthened by a constant testing of the validity of the divine promises; and if with all these aids to a divine life one does not become a ripe Christian — alas! that we do not — it is his own fault."

3.

Another from a different field thus testifies: "My estimate of the place which prayer occupies in the Christian life has been somewhat modified by experience. In the early years of my missionary life I spent many hours in prayer, having an impression that this was the condition of receiving great blessings, and wondering sometimes why I had not, in answer to prayer, a richer and fuller experience. But I did not fully realize that Christ was really bestowing all the spiritual blessing I was ready to receive. Afterwards I came to understand that the power was not in the prayer itself or in the earnestness of him who offers it, but in Christ who hears and answers prayer. All power is Christ's, and faith in him is the channel through which blessings flow to the believer. A sense of the personal presence of Christ, perfect in love and power, has helped me more than anything else in seeking blessings on our work. My prayers are not meant to overcome any indifference or to move him to interpose when he is disinclined to help, but rather to seek and accept his proffered guidance in all parts of the great work, and in all personal affairs also, so far as he sees best. 'And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us.' My strong conviction is that our success in the missionary work depends chiefly on our keeping in close union and fellowship with Christ; and that this union, effected and maintained by the Holy Spirit, is nourished on our part by constant watchfulness and prayer. I could no more think of a fruitful spiritual life without frequent prayer, than of a vigorous physical life without breathing. And prayer is needed not only at stated times, but there should be a constant looking to him for help in the choice of means and methods and in the other details of our work. Our personal love for Christ and fellowship with him are stimulated by prayerful study of his life and teachings, and the recognition of his personal interest in our sanctification and the salvation of mankind. I have found it helpful to make frequent use of prayers recorded in the Bible, such as Eph. 3: 14–19, and parts of John 17, which were dictated by the Holy Spirit, and must therefore be according to his will. Prayer thus is petition, thanksgiving, and heart-communion with Christ."

4.

The testimony of another from still a different field is similar: "The feeling that everything is to be entrusted to the Lord is a growing one with me. I find less and less of an inclination to push and crowd my views and desires. The history of my life assures me that God has led me on in better ways than I could possibly have devised for myself, or have expressed in prayer. The expression of my views and desires in prayer is both a necessity and a favor given, and this expression may at times take on the form of importunity. I think, however, that importunity and stubborn insistence are very different things. The unseen heart and mind are wiser and more solicitous in my behalf, and in behalf of all that interests and is dear to me, than my own heart and mind can possibly be. I therefore rest in this thought, and do not fret myself as to the outcome of any of my prayers."

5.

The following earnest words are from still another field, from one of the advanced veterans: "I rejoice to add my testimony that prayer has a most important place in a missionary's life and work. It is in prayer that he consecrates himself and his all to that work. As years go by he remembers and often renews that consecration. When heavily burdened with thoughts of the small number of fellow-laborers from among his own countrymen, or from natives of the land of his adoption, he lifts his heart most fervently to the Lord of the harvest, that he would send forth more laborers into his harvest. Time and again, as our hearts believe, recruits have come to us in answer to such prayers. When saddened by divisions among the laborers, by opposition and persecution on the part of enemies, by misapprehension of our motives and character, our strong consolation comes when we spread the case before the Lord. When rejoicing in the progress of the work we give thanks to God for the past, and we pray that for the future that progress may be more abundant and more rapid. The true missionary never preaches a sermon, nor writes a book or tract, nor edits a newspaper, nor opens a school, nor attends a church meeting, never tries to give counsel to those who ask it, but he begins his work and continues it with prayer. The weapon on which he most depends is 'All-Prayer.' The most successful missionary is the one who relies on prayer. Said a diligent, successful worker, 'I would rather have the help of Sister ——'s prayers than any other help.'"

6.

Let us listen to the fervent, flowing utterances of one of these beloved missionary sisters: "You ask me a question in your letter which takes my breath away. When I read it the tears rushed to my eyes. It seemed to me that 'the world would not contain all the books' which even *I* could write on my 'own observation and experience' on the subject of prayer, as relating to missionary life and work. Had I not been the daughter of a rarely consecrated Christian mother, who thought it her joy to offer her firstborn with prayers and vows, as the Israelites of old, to the service of Jehovah; had I not been led through Miss ——'s prayerful influence into church work in the home land, and finally, after her coming here, to pray day and night that I too might be called to such a field of labor; and had not both of us learned together to carry all the burdens and perplexities of our work to our heavenly Father, perhaps I should not feel as intensely as I do on this subject. It is only within the last fifteen minutes that we put down our writing and said, 'We *must* go and pray together,' when we heard that in the room below our brothers were to have a station meeting over a vexed and serious question. And yesterday, when I found my spirit sorely ruffled over the hurry of preparing some reports demanded at just such a minute, when the day was

crowded with work, I went alone and said, 'O Lord, thou knowest that now I want calm and a quiet, loving spirit;' and what I asked was given.

"Prayer is the key to the missionary's life. It is the foundation of his work. 'Where shall we go on our next tour?' Can it be settled without prayer? 'How long shall we stay in each place?' 'Is this the right road on which we are?' and no human being in view on all this desolate, wintry landscape. 'What souls shall we meet to-day in our work from house to house, and with what needs, temptations, and crises of life?' Such are some of the questions to be carried to God in prayer. Praying thus, in the street and as she bent to enter the low door of a dismal village home, Miss —— found herself in the presence of a man and his wife. After the usual salutations, still lifting up her heart to God for the right words, she soon was engaged in close, personal pleading with this man for his soul. For just as she had entered, he had asked his wife, 'If I should die what would you say of me? That I was saved or not?' To which she replied, 'If I looked at your works I should say that you were saved, but God knows the heart.' Opposite his house a neighbor is dying, a good man, and well prepared to go. Miss ——, still praying, as she pleads with him, gives him a note to take to Mr. ——, begging the man to go and talk alone with the missionary. He did not go until the evening, when we were all seated conversing with some brethren. At the close of this conversation, in which Mr. —— sought to draw all in the room nearer to Christ, he asked any who wished, to pray, and the man with the note in his pocket offered a most fervent prayer. Miss —— had gone about all day crying to God for him. Little did she or he know the great need of those prayers. Two weeks later I went down to the village to spend the Sabbath. The godly neighbor had been called to his rest, and this man for whom such prayer had been made, after only eight days of illness had 'slept in Jesus.' When I returned and told Miss ——, 'My God!' she exclaimed, as there burst upon her a realization of what had been her mission that day, and why unseen influences had thus prompted her to preach and pray. Can we daily accept the awful responsibility of such heart to heart wrestlings with souls, without dependence on prayer? For years we were teachers together in the girls' school here. The days of prayer appointed soon after the school term commenced were times when souls were born into the kingdom, as we hope. It was our wish and aim to have all the classes tend in some way to the good of souls, and when in an arithmetic class, one day, a stubborn pupil refused to do an example, we all dropped upon our knees and prayed her into submission. A prayer-meeting for both schools, just on the eve of an exciting examination, will never be forgotten as the calming influence which brought success. Is a new horse to be purchased, a new house to be built, a servant to be engaged, the location of a preacher or teacher changed, a Bible-woman selected, it cannot safely or confidently be done without prayer. How often the bowed head of the missionary, sitting on the floor in some gloomy village room, betokens prayer for guidance in the choice of a subject for a sermon or prayer-meeting talk for the hungry people. Prayer is the eye of the missionary worker. He is blind without it. I should say, let the missionary who *stops praying* about every plan he forms, every effort he makes for souls, every influence he seeks to exert, consider that his work has ceased. His Master calls for no prayerless service.

"This life of prayer must be sustained, first, by early rising to be alone with God; second, by the habit of frequent uplifting of the heart to God *wherever* we are; third, by uniting frequently, and with *fervent desire* and *sense of need*, with others in the family or missionary circle to spread all our wants before God. This latter is promotive of love and sympathy. When long and dangerous journeys are to be taken, we go in the strength of the knowledge that the dear ones here are praying for us. Shall I give you testimony from the poor people about us? A very poor woman in a near

village, who is a Bible teacher in the winter and works in the fields in the summer, her husband being far away in Russia unheard from and forgetting, was, last summer, out on the plain trying, with her children, to glean in the harvest fields. Every grain of wheat seemed to have been gathered, and in despair and tears she collected her children about her and said, 'Let us pray. O God, thou knowest how hungry we are and that we must have bread. Please show us some place to glean.' 'Mamma, I saw a good place over there which every one seemed to have forgotten,' suddenly burst from the lips of her little son, as she finished. She went where he led and found an abundance, which no eye had seen and which the master of the field allowed her to gather! There was in our school, many years ago, a girl by the name of Anna, one-eyed and homely, but strong and capable. For several years after leaving our school she taught in the city of A., where she was born. There she finally married a man who drank, and broke the Sabbath, and swore, and gambled. He treated her cruelly and even sold away her wedding clothes for drink. Then they came to the city of M. to live, and she commenced to teach school in a quarter where there were no Protestants. This was eight years ago when there was something of a revival in the city and we were there working. Poor Anna was weeping and praying over her husband, but he drank on and one evening had to be put out of the meeting for disturbing it. He lay in the snow and would have been frozen, but pitying brethren picked him up and carried him in. He used to say to Anna, 'Anna, don't despair, I shall yet give up drink and be a man;' and so he did; her prayers to the loving Saviour were answered, and her husband became a member of the church. God gave them a little baby boy last winter. '*My* little Iknateos!' (Ignatius.) 'My *sweet* little Iknateos,' as his mother used to call him. God took the little boy again to himself last summer, up to the beautiful heaven above, and while Anna was weeping over this sad loss, suddenly her husband sickened with a terrible and perplexing disease. Day and night she cared for him, but neither her nursing nor the kind doctor's medicines (who would not take any pay) did any good. He grew worse and worse in body, but Anna says now, 'Why, I did not know that he had become such a Christian!' A little before he died he commenced to make the salutation (touching the fingers of the right hand to lips and forehead) as much as ten times, looking brightly up toward heaven. 'Who are you saluting?' asked Anna. 'Those who have come,' he replied, and she knew that he had seen a vision of angels. Soon he exclaimed, 'Heesoos! Heesoos!'—Jesus! Jesus!—and was gone to be 'forever with the Lord.' 'I was alone with him, but I did not scream or cry. God made me strong,' said this brave woman.

"My letter is long, but I realize that I have left much unsaid. If I have made it at all clear that the missionary life is a life of prayer, and that this is one of the strongest aids to success in it, I shall have accomplished my purpose."

7.

Listen now to a remarkable testimony from Japan: "My experience and observation lead me to feel that prayer is one of the greatest forces in a missionary's life, character, and work. We are naturally led to realize this more, perhaps, than workers in Christian lands, for the reason that we are made to feel the utter impotence of the human means at our command to accomplish the great work we have come to do. A handful of men and women in the midst of forty millions of heathen, with no God, no Sabbath, prejudiced against us and against the message we have come to deliver! what can we do but cry mightily unto God? The missionary who did not believe in and practise prayer under such circumstances would give up in despair and go home.

"During the first six years of our occupancy of Kyōto, we again and again felt that we had nothing left but heaven and prayer. Every human help seemed to be failing

us. We prayed with strong crying and tears, in secret, in our families, and in our weekly prayer-meetings. I shall never forget an experience I had when one application for permission to reside in Kyōto after another had been refused, and it seemed as if I might be left alone, and when the mission was becoming very doubtful about the wisdom of trying to hold on here, and I had spent many almost sleepless nights, and had been in an agony of prayer for many months. One day as I walked in front of our school-buildings, I was suddenly impressed that some unfavorable news was coming and I was made so weak I could hardly walk; and then I felt that I was willing to give it all up and leave the city, and lose the school if it was God's will, and that I would leave it all in his hands; and I felt a peace and calm and rest that I never had had before. In a few days came the news that two applications for residence which were pending were refused, and it was a year perhaps before the tide turned. But I felt that our prayers were heard and that God would do the very best thing for us and for his work; and I have never had any anxiety about the existence of our schools here since that hour. I never have been led to feel an agony of prayer about that question since.

"Another experience came in the fall of 1882 and spring of 1883. I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of a speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school. But no result came. Then a little band of perhaps ten held on, praying daily for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our needs, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the sixteenth of March, 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew of it until the next morning. But of the about one hundred and fifty young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was to human eye spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan, and this revival changed the whole spirit of our school. There have been no doubts since that time of the existence and work of the Holy Spirit. About the middle of April answers to my letters came, and they told us that on March 12, 13, 14, 15, 16, 17, and on, companies were praying for the outpouring of the Spirit upon the Doshisha, some of them saying that they were praying with strong crying and tears.

"We have come to many crises in the school and work here, when it seemed as if we could do nothing but pray, and the answer has always come, not always in just the way we expected, but often in a better way, as we look back now and see God's plan in little parts. Now when the school is assured in the eyes of the world, and all men are ready to do it honor and help it, we are in danger of losing our firm hold upon the promises of God and of his help in prayer. When I forget the God who has been our

help in times past, I sometimes tremble for the school in the future, with its added departments and outward prosperity, and I am troubled at my own state, as I am pressed into the work and am in danger of losing hold of the arm that moves the world. We feel encouraged by the recent glorious work of the Spirit in our schools in connection with the work of Mr. Wishard, as a part of the result of which one hundred and three were baptized two weeks ago. That result came in answer to prayer. We prayed earnestly before he came and he began his work with united prayer. We try to make the most of our weekly prayer-meeting."

8.

Another testimony from the same missionary field: "My own experience, while in many respects like those of Christians generally, is that I do not have the power that many of my brothers and sisters have, nor can I reach the depth of feeling that others do. Yet it is food to my soul and is more than a mere habit. The advances of science tend to throw doubts on the wisdom of some of my earlier petitions, but growth in the knowledge of the Father's character strengthens faith, so that in everything I purpose with thanksgiving to let my requests be known. I feel that prayer binds us missionaries together, drives away selfishness and envies, and fits us to be better witnesses for Christ. It also unites foreigners and natives as no other invisible bond possibly can. It whittles down the barriers of sect and brings us within sight, at times, of the realization of the seventeenth chapter of John. By habit, alone and in company with friends is prayer sustained; also by positive experience of precious answers to prayer. 'I love the Lord because he hath heard the voice of my supplications.' While there are too many periods of coldness, there are now and then heights from which I gain so clear a vision of God that it would be a calamity to think of abandoning prayer."

9.

The next witness is from one of our representatives in Papal lands: "This mission was undertaken only after earnest petition for the divine guidance. Doors of opportunity were opened in the adamantine walls of prejudice, fanaticism, and opposition, against which, in 1882, it seemed to human vision that we had thrown ourselves in foolish and hopeless endeavor, in answer to prayer. Laborers have been sent us through prayer, and we would not have any man or woman, however excellent and consecrated, come to us in any other way.

"Prayer has been our only comfort in sickness and death of loved child and missionary brother. Not a station or out-station has been occupied, nor a missionary tour made, without asking God's direction. Men and women in our various congregations have been prayed into the kingdom, and now are living, speaking, and praying witnesses for Christ. In trying times of opposition and persecution, suffered from their relatives and former friends, our native brethren have had no other resource than that of prayer; and their petitions have been heard, and they have been helped through their straits.

"We all are praying now, in private and in public, that the Lord would raise up young men to be the teachers, evangelists, and pastors of this people; and we believe he has them in training for us somewhere, and that he will point them out to us in his time. We should feel ourselves to be utterly helpless and hopeless, to have come here on a fool's errand indeed, were it not for our *confidence* in God's plans, promises, and providence, not only felt but expressed to him in words. What is that but prayer? We know not what to pray for as we ought, and we do not continue in prayer as we might; but in the peculiar needs and difficulties of foreign missionary work, with earthly supports withdrawn in large part, we do realize, as never in the home land,

our entire dependence for success in this gospel service upon Him whom we aim to serve. And we are consciously upborne by the prayers of the faithful at home."

10.

One of our lady teachers thus writes: "I am learning more and more to take everything, yes, literally everything, to God in prayer, asking for help at the moment to tell the 'old, old story,' the help for the next step. I find it more and more precious to leave it all with Jesus. It is my great desire that my boys may early learn the same lesson, and I know with many of them prayer is a great source of comfort and strength. When anything troubles them and they come to me, my one great recourse for them is to take it with them to their Saviour. Thus they too are learning the power of prayer. I do not know how we could ever go on with our work here if it were not for prayer power. I only wonder we do not use it more."

11.

A veteran writes: "In attempting to formulate my thought in regard to prayer, I have realized more clearly than ever before how much it transcends all power of language either to explain its nature or to describe its working force as an element of Christian life. My experience and testimony in regard to it are simply this: The more I live in prayer the more broadly and profoundly do I recognize it as a living communion with God, giving me the unspeakable privilege and comfort of unreserved confidence in him, enabling me to understand his sympathy with me and with all his creatures, to comprehend in the light of his character and presence the real significance of my most secret impulses and desires, and giving me the most satisfactory assurance I can have of the wisdom and goodness of his plans, of which every event of my life is a part. I find this communion also a wonderful source of strength and courage, and one from which the highest and best purposes of life are constantly set before me and urged upon me. I have also what seems to me frequent proof and illustration of God's favor and help granted in answer to prayer, and this experience has perfected in me a firm confidence that in every emergency he will, in answer to prayer, provide for me all needed aid. I can only add that in all these respects prayer is infinitely more than I can express."

12.

Another writes: "To myself prayer is a positive force, a real power; the throne of grace is my place of refuge, and without it I could not have endured thirty years of missionary life. I am convinced, too, by abundant observation, that in the opinion and conviction of the evangelical Christians of Turkey, prayer is a vital power. I have personally known many poor women, many distressed brethren, and not a few dying saints who have been sustained both in life and death by the access they have had to God in prayer. Right here in this worldly and wicked city we have not a few praying families, and among them there are a Christian sister and two brethren — all three natives of interior towns, and obliged to come here for work — whose prayers, both at home and in our weekly meetings, are a real inspiration and joy to us. Our native Protestant families generally observe family prayer, but those who find the greatest comfort in prayer are, I think, brethren and sisters of the poorer and humbler classes. Our Young Men's Christian Association cheers our hearts by the constancy and fervor of the young men in prayer. I think that our missionaries would assure you that prayer is the one thing which sustains them in the isolation and toils and trials of their missionary life.

"At the same time I must confess that, judging from my own experience and observation, we missionaries are very far from realizing both in our own characters and work the possible and the greatly needed benefits of prayer. I have no doubt that we have

all received the Holy Ghost, like the disciples on whom the Lord breathed on the evening of the day of his resurrection (John 20: 22), but we have not sufficient evidence of having tarried long enough at the throne of grace to be 'clothed with power from on high' (Luke 24: 49; Acts 1: 8). The disciples, after the Pentecostal season, showed evidence of their having been clothed with power (1) in the clearness and depth of their spiritual views and their ability (witness Peter and Stephen) to wield the sword of the Spirit effectively; (2) in the purity of their aims and motives; (3) in their courage; (4) in the number and character of their converts. We too do have some evidence of power, but in measure and quality our evidence is very far from satisfactory. Why is this? Do we not 'ask'? Yes, we do ask, but it must be that we ask amiss; that is, without sufficient depth of conviction, or earnestness, or purity of motive, or union, or use of means; for it is clear that we do not receive as we ought. This observation I make, first of all, as a personal confession, for which I grieve and am ashamed.

"Your missionaries are but men, in Christian character not yet 'perfect' (1 Cor. 2: 6). Is it possible that some of those who send us forth forget this fact? The missionary enterprise is one. To make it fruitful of blessing to the nations of the earth, the seed of faith must first be planted by those who stand at the head of the enterprise. God will give to them measure for measure — a full measure of blessing for a full measure of faith, sincerity, and earnestness. Oh, do not let our American supporters point to their missionaries as models of spirituality and consecration, and imagine that their missionaries, if only sustained pecuniarily, *will* succeed. Success is from God, and the very thing in which missionaries are lacking is the 'power from on high' which God only can bestow. We must throw the responsibility for success largely on the Christians at home, many of whom in maturity of Christian character and consecration to God are nobly fitted to help us by their prayers. If Paul felt the need of the prayers of Christian brethren, what, alas, will the missionaries of the present age accomplish unless those who send them forth pray for them, believingly and earnestly? Missionaries have had all the success their faith and efforts deserved — enough to keep them from fainting; but the grand results of missionary effort still remain to be secured in answer to the united and hearty supplications of both missionaries and their supporters."

13.

Another bears witness for himself and his wife: "Jesus Christ is to me a present, personal friend, infinitely willing and able to help. I realize in some good degree that we can do nothing without his aid, and that we can do all things with it. I have no doubt that he wishes us to be in constant communion with himself and to ask what we will; and if it is best he will surely hear us. Hence, prayer becomes a part of my very life. It is a duty, a precious privilege, and a necessity. It has become to me a second nature. In all our plans and work, in all our hopes and anxieties, it is natural to seek his blessing and guidance. Many times we cannot tell just how our prayers are answered, yet I fully believe that he hears us. Sometimes answers seem to come direct, and sometimes in unexpected ways. As to Mrs. ——, you might as well try to shake her belief in her own existence as her confidence that God hears prayer. And her daily life and all her work is greatly influenced by this confidence; and she is quick to recognize the answers when they come. I have thus, at your request, drawn aside the veil for a little from our 'Holy of holies.'"

14.

Another, after alluding to the fact that before he went to his field of labor he received a letter from one who had preceded him "in which he stated that the missionary needed a kind of piety that could be active without dependence upon regular stated

seasons of devotion," adds, "I suppose he had learned from his experience that missionaries often find it impossible, when illness occurs in their families and from other causes, to command their time so as to have regular and extended seasons of devotion, and therefore must be satisfied with irregular habits of prayer. Though this may not always be the case, it is often so, and I have had the habit of interjaculatory prayer much of the time, when occasions required decisions for which I felt the need of special guidance. Still I can say that the times when I have had the most comfort in my religious state have been those when I had the most time for regular study of the Bible and prayer. I observe, both in my own experience and that of the native church, that when the spirit of prayer prevails the most, then are we the most blessed in spiritual things."

15.

Another responds: "In answer to your request I would say that prayer is a vital force to the missionary. It is the breath of life to himself and to his household. He goes out to a foreign land from the sacred precincts of a Christian home, he leaves behind him the priceless influences of Christian parents, brothers, and sisters, and he goes out to plant a new home in a strange land, in the midst of untoward influences of all kinds. What are his resources? They are not to be found anywhere about him. Oceans roll between him and the treasuries of the Christian home land. His resources are in God. They are locked up in his treasury, but he has the key to that treasury; he always carries it with him; it is prayer. And if in the history of Christ's kingdom missionary households have ever held an honored place as the abodes of God's love and grace, it is because the key of prayer has been worn bright by turning in that lock. Prayer is the source of the missionary's power in the new community where he is placed. It is the bond which connects the great pulley of God's power with the little pulley of our lives and work. There is something audacious in the thought of transforming an ungodly city or nation by throwing into them a few missionary lives. It would be as preposterous as audacious if it did not mean more than it seems to mean on the face of it. It does really mean the opening of heaven's batteries in that city or nation, the bringing of heaven's transforming power to bear upon them. It is throwing light into the midst of darkness. But a missionary is worth nothing if not connected with the centre where power is generated. My own experience is that a missionary's life is one of continued and continual prayer. As we travel over the wild mountainous regions which surround us, we pray in summer to be delivered from robbers, and in winter to be delivered from wolves. A native brother recently said that the missionaries are neither afraid of robbers nor of wolves. Now this is not true, but it is true that missionaries travel under a solemn sense of responsibilty as God's messengers. They refuse not to go because they are sent, and they commit themselves to Him who sends them in continual prayer. While on a journey not so very long ago, to a Turk whose looks were not particularly reassuring, and who asked me who I was, I replied, 'God's preacher.'

"But we are not always called in our lonely journeys to prayer for protection. Our souls many times go out to God in the prayer of praise and adoration, and solitary places echo to such communings with the all-adorable One. In adoring prayer the highest powers of the missionary's soul are brought into exercise, and this results in true spiritual vigor. Indeed, I do not know what can sustain a missionary and keep him from leaving the work or breaking down early, except this exhilarating communion with his God.

"We are often called to stand before rulers for the defence of the interests of God's work. It will never be known how often prayer to God has inclined the hearts of rulers to be favorable to our requests. Even when the strongest opposition has been met, prayer has at last broken down opposition. The granting of the permission to build

the Collegiate and Theological Institute of Samokov has always seemed to me a most wonderful answer to prayer. The work had been stopped by the government for months, and enemies of the work had rejoiced over the unfinished undertaking, when God opened the way for obtaining permission by the fall of the first Bulgarian Ministry which had steadily refused to allow us to go on. 'The king's heart is in the hand of the Lord.' The most powerful revival we ever had in our Institute was that of 1883. That revival was preceded by a season of special soul-burdened prayer. Our lives and work are, indeed, so full of answers to prayer that we seem to walk in the very presence of the Almighty. And to me it is not only no hardship to believe in the doctrine of God's special providence, but this doctrine is an ever-present source of strength and comfort."

16.

A voice from one of the solitary watchers upon the Micronesian Islands: "My first thought as I read your questions was, Prayer is the mainspring of all missionary effort, and as I have given the subject thought from time to time during these few days I find this thought growing into a strong conviction. In worldly enterprises success is often measured by the determination, energy, wisdom, perseverance of those engaged. A missionary needs all these, yet with them and without prayer and firm belief in the efficacy of prayer, I see little hope of success. It seems to me that a missionary without prayer would be like an agent going to the ends of the earth to represent some mercantile firm without being duly appointed and having no established means of communication between himself and headquarters. Then, too, the missionary work depends so largely upon the aid and work of the Holy Spirit, whose blessed presence and power are promised to those who ask, that I do not see any hope for it without earnest, prevailing prayer. How can we be strong in the Lord to wrestle against principalities and powers and darkness and spiritual wickedness if we do not pray always?

"In our missionary life my husband and I were so much alone that my experience is more purely personal than that of many. Mr. Logan was a man of prayer. No great undertaking was ever commenced without earnest prayer for divine guidance and assistance, and he had so firm a faith that divine guidance and help would be given that he could go calmly on, often in the face of great obstacles, overcoming in the divine strength, and this was equally true of the details of everyday life. He had learned how to bring to the Lord our daily needs and cares and trials in our morning prayer so that we felt strengthened and ready to grasp the duties of the day, and many times our hearts were so brought into sympathy with the dear 'Answerer of prayer' as that it was easy to send up a little petition to him when the little trials came through the day. I have in my mind a vivid picture of my sainted husband seated in the little study at Anapauo with head bowed upon his hand in silent prayer before commencing for the hour (often it must be a shorter time in our life of responsibilities and interruptions) the work of translating the Old Testament which was so much upon his heart.

"I might speak too of his estimate of the value of the early morning prayer-meeting with the natives, where he prayed with them and where many of them first learned to pray in the presence of others. This early morning prayer-meeting has, I think, been a constant feature of missionary work in Micronesia. Mr. Logan used frequently to return from this meeting with his own heart wonderfully attuned to prayer and praise, and he used sometimes to say that he felt able in and through this meeting to lay a restraining hand upon the people as in almost no other way."

17.

Another writes more at length, presenting thoughts worthy of serious consideration: "I know of no subject which requires such careful treatment. It is very natural to

some to look upon every circumstance in their individual history and experience as an answer to prayer. It is equally natural to others to carefully discriminate between what may be answer to personal prayer, and such providences as may be answers to the general spirit of prayer of Christ's people everywhere. I think there are grave dangers and misjudgments regarding the divine dealing with men, if attention be directed chiefly or exclusively to either aspect of prayer. We have abundant witness in Scripture that God purposes to answer as he divinely pleases the personal and individual prayers of his people. We have many testimonies to seemingly immediate answers to prayer. We have the same scriptural assurance that God will answer the united prayer of his people, if not immediately still in the process of his dealing with men. And in the progress of the gospel among men we have the clear witness that prayer continuously made is continuously answered.

"In thinking of a suitable reply to your inquiries I find myself dwelling first of all upon the strange fact that God does not allow us to make a misuse of prayer as a selfish and personal instrument. Prayer seems to me a sweet and gracious relationship between God and the soul that loves God and waits upon him. It is the divine method of spiritual discipline and culture. It is the blessed means of bringing God near to men. Without prayer Christ is no present Christ but a figment or an image. Without prayer life is isolated and friendless, engulfed in mystery as well as sorrow, which leads to dullness of thought and aimlessness of purpose.

"Prayer seems to be the soul's window into heaven. The light comes through it. Warmth of love comes through it. Sweet visions of Christ come through prayer. Spiritual discipline and development come by prayer. Faith flows from it. Courage is its fruit. Patience in discipline is born of it. By the experiences of prayer and its gracious empowerment, the servant of Christ realizes Paul's description of love. Under prayer we bear all things, believe all things, hope all things, endure all things. Only through prayer can men beget the spirit of the victory that overcometh the world. If this be the individual experience, the general experience is the same, but intensified and verified by its wide expansion. The Church grows rich in its faith and love and holy efforts of charity and purpose, as its members grow into such united spiritual life through prayer.

"I think this to be the true meaning and unfolding of prayer. It is the instrument of the soul's access to God. It is the door through which Christ enters to dwell in the individual life. It is the path by which the Holy Spirit seeks admission and controls the servant of the Master. If this be true to the gospel message and to the life of the Christian believer, the accidents or incidents of answers to the more special and personal requests in prayer are of small moment. We do well to make less of them. We do well to subject the whole range of them to the absolute wisdom of Him who controls both prayer and its answer. We shall never be disappointed if we look upon prayer in this light. We shall plead not less earnestly. We shall know that every prayer has its use, as every drop in the ocean has its appointed place. We shall divest our thought of that impatience of God which cannot rest without an immediate and definite answer to prayer.

"I think that such a view of prayer finds its vindication and proof in missionary work in a remarkable manner. The heathen world is pervaded with a certain spirit of prayer. It is as universal as light. I like to think of it as bordering upon the intuitive, it is so seemingly necessary and universal. In a recent editorial article in the *Ship Pao*, a native daily paper at Tientsin, a writer defends the imperial prayer for rain. He says that foreigners have given up the idea of its value, but that however the Westerners surpass them in material knowledge, they (the Chinese) are not yet willing to allow that heaven has no ear to the importunity of a suffering people. The same idea no doubt characterizes all the heathen or unchristian conceptions of prayer.

that of an immediate answer to an individual prayer for the special benefit of the offerer. When the answer is delayed the natural result would be the neglect of the god who is thereby discredited.

"The same view tinges, to a certain degree, much of Christian prayer. Its effect would be serious were it not that the believer is upheld by the other form of faith, the hidden and secret element which is the joy and strength of the true servant of Christ. Here is a case in point of experience. A young man goes to China, for instance, with a peculiar belief in prayer. He thinks it the higher form of Christian life and experience to expect personal and direct answer to his individual prayer. He prays that he may learn the difficult language easily and perfectly, so that the truth may not be impeded in passing from him to his hearers. It would seem as if such a prayer might be answered if any prayer were. But experience does not show it to be. God does not seem to work in that way. He allows previous discipline or mental preparation, or natural aptness or steady and continued purpose, to have their lawful outcome. Should one depend upon such prayer alone it would lead to great despondency, if not to a loss in the power of faith. The same would be true when applied to the progress of the work, to the relief from physical danger and difficulty, to the succoring of the church members from immediate distress, and to many of the distresses or anxieties and discouragements in any or all forms of service. I have written of these as preparatory to other and noticeable indications. I think of prayer as working in the lines often hidden, not clearly revealed to us. Prayer is thereby lifted out of the peculiar and selfish element of our personal desires and made to partake of the largeness of the kingdom of God, for which we are to pray unceasingly as our Saviour has taught us.

"And now look upon the other side of the shield. I think we are warranted in thinking of every step of progress as an answer to prayer. We speak of providences in the opening of China and Japan. They are answers to prayer, to the prayers of individuals who have yearned for such opening and have pleaded unceasingly for it, to the prayers of the Church in general that the doors be opened. The Opium War was such an answer to prayer. The Diplomatic War of 1856–59, in China, was another. So also the famine of 1878. The overruling of all distress, and war, and diplomacy, and commercial intrigue is an answer to the prayers of God's people. The processes by which the minds of each and all of the older or present missionaries were first interested and finally directed to their several fields of labor, and to whatever of toil and service they have been permitted or forced to do, I regard as an answer to prayer. As the experiences of the individual missionaries, in the personal assurance that their steps have been divinely ordered, may be regarded as answers to prayer, so may the selection of the individual Christians by their providential experiences be regarded in the same light. We speak of it as an accident that our helper, Mr. Hou, in Shantung, now deceased, heard the gospel as he did. It was not an accident. It was God's answer to many diverse though united prayers. The first interest of that man, his pleasure in listening to the truth, can be accounted for in no other way that I can see. When he finally gave up his Buddhism and accepted Christ simply, it seemed an answer to prayer.

"In like manner, the divine appointment by which half a dozen others should have been deeply interested in this man, and by him led to accept Christ, seemed an answer not to individual prayers but to that wider circle of prayer that had been directed to that region. By such answer the spiritual leadership under the missionaries was placed in the charge of good men, worthy to be entrusted of the gospel. I love to dwell upon these indications, to see in them the divine hand that purposes great things for the Church. I am reminded of the young man who is now our leading preacher. In 1868, a youth of sixteen, he was captured by the marauders. He expected to be killed. He

had a thrilling adventure and barely escaped. He saw God's hand in it all. A seriously inclined young man, he was led to study, then to be a preacher. He looks back to that time of special danger and feels as if he were saved to his present work through prayer. I have no doubt he was. The instances of such special care may be multiplied. Would the same be true had there been no prayer? God permits us to believe that even this providential care is in some sense in response to our petitions.

"In 1870, the 21st of June, occurred the terrible massacre and destruction of all the preaching chapels. There had been many rumors in the province of such an event. Both foreigners and natives had pleaded for help against these secret terrors. The mob had increased steadily and there was no reason why they should not march to the foreign settlement and destroy all the houses and the people. A small company of armed men were mustered to make a stand at a small bridge a quarter of a mile from the missionary homes and other foreign houses. Those who had faith in prayer no doubt prayed earnestly, and the scattered Christians prayed for their pastors. In the late afternoon there was a brisk shower. The natives, after their usual custom, delayed because of the rain. They never were able to collect again. Danger passed away. The massacre was so horrible that it put an end forever to that form of popular hostility in that region. Was the rain an answer to prayer?

"In 1874 there was imminent danger of war between Japan and China. A Japanese embassy went to Peking to assert Japan's imperial rule over the Loo Choo Islands. At such a time war would have greatly hindered every form of mission work. The natives were greatly excited. The missionaries offered prayer that their work might not cease or be interfered with. Nothing seemed likely to allay the belligerent feelings of the Japanese. They were on the eve of departure in great anger. Sir Thomas Wade, the British Minister, feeling the need of peaceful measures, offered as a last resort to be their mediator. The offer was suddenly accepted. Sir Thomas became the pacificator. War was delayed, and has never occurred between these nations. Could we ascribe this to an answer to prayer? I believe we can; an answer to both the general and special prayers of God's people. In a similar manner war between Russia and China was abated after the rejection of the treaty of Livadia. By these large coincidences we note the divine control which is an answer to prayer.

"In 1885 France and China were at war. The whole country was in a state of excitement. Successes on both sides had whetted the appetite for the contest. The French fleet had appeared in the Yellow Sea and could easily have forced a blockade and produced immense injury. At this juncture the Roman Catholic missionaries secured a rescript from the Chinese government, which was posted throughout the empire, telling the officials and the people that the missionaries were in no way implicated by these political affairs, and that the people were in no way to molest either them or any native converts on account of war rumors. The result was that all popular excitement was directed away from both Protestant and Catholic mission work, and all mission effort went on unrestricted. Was not this an answer to the prayers of God's people?

"In the autumn of 1881 the local official in the district of Lecho, directly north of us, found that we were planning to build our houses in Shantung. He made an effort to prevent the landing of our lumber, but found that we were beyond his jurisdiction. He caused the burning of one of our chapels and then arrested a church member for setting it on fire. Twice I went in person to release men from arrest. In the springtime, when we had hoped to move our families to Shantung, the official attempted to blackmail the daughter of our helper, and to throw suspicion on the character of all the missionaries of our station. At the height of opposition the official was removed by order from Peking. All trouble was at once allayed. Our families removed to Shantung. We were received in the most enthusiastic manner by the people of the region.

A public reception was given us in distinct recognition of this triumph over the official. We have lived in great relief from all disturbance from that quarter ever since. In many senses this was as signal and interesting an answer to our own and others prayers. In 1880 there was an attempt on the part of the people of Shih Chia Fang to retreat from a bargain they had made about the temple given us. They had a public meeting, discussed the matter all night, laid plans to annoy and defeat our efforts to have the deed recorded, and appointed a committee to see their plans carried out. They found our men at the district city and in an unexpected manner gave up their plan and joined with our men to complete the deed of trust of the original compact. The surprise to them and to us was very great. It was providential. Was it not in answer to prayer unknown perhaps to us?

"In 1884 my sister went with a helper to an entirely new village to see the women recently baptized. A great crowd assembled to meet her and to see her. Some men came in and were angered that they could not crowd in. A bad feeling was aroused and the Christians were in great alarm. They sent a sudden message to me telling of their anxiety. I started on horseback the next day early and met my sister returning. She had started back early and saw no indication of harm, not having known fully the degree of danger. It seemed a manifest answer to our continued prayer. In a like manner this same affair, being reported to the district official, was easily settled by his declining to engage in a legal contest with the Westerners. The whole region was quieted by this statement, and we have never had any trouble there since. How interesting to watch these indications of God's loving care! And still we may regard that care as in answer to prayer.

"In 1885–86 our homes at Pang-Chuang were in danger of being set on fire many times by a few miscreants. The whole case was too long continued to state in detail here. But we had frequent occasion to give thanks that our prayer, both for individual protection and for the allay of alarm on the part of the church members, was once and again signally answered. In such a case as this, while both pastors and people had to learn the discipline of restraint under intense provocation, and while we often had to endure insult and injury and misunderstanding, still no practical harm came to us or to our church members. We were glad to trust Him all the more implicitly, and to believe that we were girt about by an atmosphere of prayer, even the world-wide prayer of God's people.

"In 1887 my second son fell off the village wall and was severely injured. He was very ill for five days. We had no hope that he could recover. We sought in prayer to be prepared to endure the sorrow of his being taken from us. The dear lad was restored to us. While I could not say that his recovery was in direct answer to our prayer for him, yet I recognized that God was wondrously gracious, and rejoiced that it became so possible for us to receive him again as a blessed gift of God's love to us. The same history would be true of Mr. Smith's little Marie, whose recovery from hip disease through many months of skilled treatment seemed, nevertheless, in answer to prayer. In the midst of multitudes of cases where there is no distinct answer to prayer, and of many where prayer is yet more distinctly not answered, it is a pleasing witness that these incidents relate showing God's gracious interposition seemingly in the line of our intensest desire and prayer.

"I should be glad to add to these the testimony of many of our native Christians as to their own experience of God's interposition in answer to their prayers. It may be that their childish and unquestioning faith finds indication of answer to prayer more easily than our overcritical form of mind. If it be the method of the Spirit to establish their faith and to fit them for the larger and more pervasive faith in God's absolute care and goodness, which others enjoy, we shall rejoice. Such evidence of individual testimony could easily be accumulated. In our instruction of our native

Christians we seek to lead them to the source of spiritual life and power, and to guard them from that selfishness in prayer which is so easily fostered and so hardly eradicated."

18.

Another lady teacher gives her testimony: "The conviction has grown upon me from year to year as I have seen more of human nature (my own included) that all our wisdom and our strength is in God, and can be obtained only by talking much with him. It is so impossible, with all our fine teaching, to change one single human heart; so impossible, unaided, even to control our own spirits.

"I judge, from the prayers I have been in the habit of hearing at family altars and in our meetings, that this view of the importance of prayer prevails almost universally among missionaries. I well remember how Dr. Schneider, Mr. Calhoun, Dr. Dwight, and others impressed me in my early missionary days as men who 'walked with God,' 'as seeing him who is invisible.' Mr. Montgomery too seemed to live close to the heart of God, reminding one of the relation between a little child and its mother. Another missionary once told me, in answer to my inquiry, that he was accustomed to pray three times a day, '*of course*' morning and night, and usually in the course of the morning circumstances would arise which seemed to demand special prayer at midday. It is sometimes said that missionaries nowadays are not what they used to be spiritually. During the latter part of my stay in Turkey I was thrown much in the company of the younger portion of our mission, and I found them men and women of prayer, some of them in a marked degree.

"Certain memories of answered prayers come back to me very sweetly. In 1866, when our enemies were opposing the building of the seminary, it seemed at one time as if they had conquered and our work must stop. I can never forget Mr. ——'s earnest and trustful appeal to God that night at family worship. The next day, through the quiet intervention of a humble Moslem neighbor, whose son was at work for us, the building went on. One summer a dear girl came to me to ask if I would unite with her in praying through the long vacation for a bright but ignorant village girl, who had been in school the previous term. Only a few weeks after the fall term opened, this village girl was sitting at the feet of Jesus. Two days in my own experience remind me of Elijah under the juniper-tree. At one time I had become so rasped by circumstances entirely beyond my control, that my nerves were all quivering, and I improved a vacation day to take a quiet Sabbath in the middle of the week, partly in resting and partly in prayer and in the study of the Bible. I went in the strength of that meat more than 'forty days,' for in was nearly a year before those trying circumstances changed, yet my own feelings were so modified that I could bear these annoyances in comparative comfort. Later, in Kessab, I became worn out with the narrowness and obstinacy of the people, and again I took a quiet day, giving the time to prayer and to the study of Paul's Epistles to the Corinthians. Before the day closed, I congratulated myself that I had to deal with Kessablies and not with Corinthians! If I were going out again as a missionary, my heart's cry would be, 'If thy presence go not with me, carry us not up hence.' Would that I had lived more nearly up to our high privilege in respect to prayer!"

19.

Our senior veteran who has been in the service nearly threescore years thus writes: "In asking for my thoughts on the place occupied by prayer in missionary experience, you open a wide question. But you considerately remark that you do not ask for 'an elaborate reply.' I will endeavor briefly to meet your views.

"I do not suppose that the experience of a foreign missionary differs seriously in this respect from that of a Christian in our own land, except as some of the needs which

drive him to the throne of grace are intensified. For example, missionary parents, seeing their children exposed to special dangers, are led to fall back on God's promises, and to lay strong hold of the covenant. My wife and I were of one heart in this matter. When God gave us children we accounted it a high privilege to dedicate them to him in the ordinance of baptism. We regarded that ordinance not merely as a sign, but as a seal of our covenant with God, and a seal not of our engagements only, but of his also. We could and did commit them to him in strong confidence that he would make them his own. True, we were confronted with the fact that the children of believers have sometimes gone in the ways of the destroyer and perished. But somehow we were enabled for ourselves to lay hold and keep hold of our covenant, and God has not put this confidence to shame. One of our children died in infancy, one at nine years of age, one at sixteen, and one at twenty. In regard to all these we had the assured trust that they were only called to higher service. Four survive, and before my wife was called away, we had the satisfaction of seeing them all happily settled and diligently engaged in working for Christ. In saying this I seem to be boasting; but I trust it is 'glorying in the Lord.' We were enabled to train them for him, and to commit them to him, in full assurance that he would perform his part of the covenant.

"There have been times in the history of our mission when its members were at their wits' end, and seemed to have no resource but prayer. One of these crises occurred about half a century ago. Commodore David Porter, who was the representative of the United States government here at that time, and a warm personal friend of the missionaries, informed them that such influences were at work with the authorities here, that a strong probability existed that the missionaries would all be ordered to leave the country. He added that should such an order be given, it would be out of his power to prevent its being carried into execution. No resource was left but prayer to Him in whose hands are the hearts of kings and rulers. And prayer was made and was heard. When the dreaded communication was received, it proved to be only a request made to the Commodore, as representing the United States government, that he would send the missionaries out of the country. The form of the communication enabled him to reply at once that he had no authority to do anything of the kind. This proved to be the end of the matter. The demand was never renewed in any form.

"During our residence in Smyrna, that city was visited with many and sometimes very alarming shocks of earthquake. At one time walls and chimneys were thrown down, and the whole city was in such terror that thousands of people spent the nights on the hills outside the town. There were hundreds of shocks, more or less severe, in a single day. The sky presented for several days that peculiar murky appearance which has been so often noticed in connection with earthquake shocks. In these circumstances the members of our missionary circle gathered together for special prayer. When we entered the place of our meeting the sky was still overcast with the peculiar murky appearance to which I have referred as accompanying earthquakes, and the shocks were recurring every few minutes. When we left it the sky was clear and bright. The change was so marked as to attract the attention of all, and only a few, and those very slight, shocks were felt during the remainder of the day. The next day all was bright and perfectly quiet, and the whole city resumed its ordinary avocations. The shocks were not renewed during the year. Now although we would not presume to say that that sudden and remarkable change was solely in answer to our feeble cry, yet we did feel, and expressed to each other the feeling, that He who rules over all had inclined us to come together for united prayer at the moment when He was about to grant an answer of peace. Repeatedly in the darkest times of persecution striking deliverances have been granted, which we and our native brethren could not but regard as answers to prayer. And yet it is not given us at the present day to know this with

absolute certainty. My best wishes for your success in arousing Christians to united and fervent prayer, especially for the rapid advance of the kingdom of Christ in all the earth."

20.

Another sacred testimony follows, accompanied by a fervent appeal: "Every one who knew Mr. Schneider felt the secret of the Lord was with him, and this intimacy was manifest through the indwelling of the Spirit. Only the most urgent necessity was ever allowed to interrupt his allotted seasons of secret prayer. Whether he was traveling in car, steamer, or on horseback, or engaged in regular and pressing work, the hour was kept sacred. His life was a life of prayer from the time he consecrated himself to foreign missions, when days were set apart to fasting and prayer. In Broosa, Marsovan, and Aintab the atmosphere of prayer in which he lived was apparent to people of all nationalities. Even the Moslem acknowledged his consecration, and so his life and example ever made his work more fruitful of good. The first six months of his residence in Aintab he was separated from his family and missionaries. The Armenian ecclesiastics and government opposed his remaining there; but his refuge was in prayer. And now from Diarbekir on the east to Adana on the west the gospel has been preached, and more than forty-five hundred have professed their belief in and acceptance of Christ's atoning blood. While attempting to gain an entrance into Yenije — a very Sodom in wickedness, where the priests were as besotted as the people in drunkenness — he commenced preaching under the trees (having no shelter offered him), and having secured the shelter of a roof (he had windows and doors put in) the people, including the priests, being determined to drive us out, hurled mud at his person, and brickbats and clubs through our windows. Again his hope was in the Lord his God. He wrestled with God with the perseverance and persistency of Abraham for Sodom. And now a prettier church, parsonage, and schoolroom is not found in Turkey. The poor degraded women — of lower type than any I had ever seen before — helped in carrying building materials, sand, stones, and so forth.

"My word of testimony will emphasize the value of persevering prayer by auxiliaries for their missionary workers. When urged to take up evangelistic work in Constantinople, I had a deep and painful sense of my inability. It had been partially attempted several times without success, and how was I to present the gospel when ears were stopped and doors closed? From the moment I yielded to Mrs. Bowker's urgency, the promises (and they were sure to meet my eye when I opened my Bible) were specific and comforting, but were they for me? My self-distrust was actual pain from the time of my decision until the following autumn (a year) when Miss —— and I had secured a little home in Gedik Pasha. After our arrival came the puzzling questions, what line of work to inaugurate and where to settle? While crossing the Bosphorus and Golden Horn and toiling up and down the steep hills in winter's mud and summer's heat, my constant heart-cry was, 'Light and wisdom, O Father! Guidance, dear Saviour!' and his guiding hand led us to the street and houses which have been the centres of work for eight years; and the marvel of a house now occupied by our successors is not twenty-five rods distant. As line after line of work opened, blessings followed. House-to-house visitation, Sunday-school, coffee-room, evening meetings, mothers' meetings, Christian Endeavor, or, as we called it, Young Men's Christian Association work, have been the lines sustained by our successors with the addition of day-schools. But the point I wish to emphasize is this — it is my sincere conviction that opposition was overcome and the fruits of labor bestowed in answer to prayer — persevering prayer — offered in faith by the ladies of the executive committee in Boston, and by our constituents in New Britain and New Haven. Plead with the sisters to uphold the hands of their missionaries by stated, fervent prayers. Let them inform themselves so as to pray intelligently and sympathetically."

21.

Another voice from China: "Your question at the first reading seemed a little strange to me, something as it would seem to ask a man, 'What in your opinion is the place of food as a source of strength in building up the body and fitting it to accomplish its best work?' Prayer in my experience and observation is not an *incident* but an *essential* in the Christian life. The apostles directed that deacons should be appointed in the infant church, that they might have time to give themselves up to prayer and the preaching of the Word. No Christian is born without prayer; no one makes progress in the Christian life without prayer; no Christian work is successfully accomplished without prayer. The spirit of prayer is the infallible thermometer by which the spiritual life of the Church may be known. Our own little mission church was born of prayer, and every bud and flower of promise has been watered with prayer. Some years ago an old man, then an utter heathen, seeing one and another of his acquaintances professing Christianity, and knowing that the church had earnestly prayed for them, made the funny but true remark: 'I tell you, this praying, praying is no plaything;' and now the old man himself, though wholly palsied and unable to move even on his bed, is rejoicing in a Christian hope, his heart being softened to listen to the truth after the long and earnest prayers of his son and others in the church. His son is one of our most valued native helpers, and he has no doubt of the power of prayer.

"Who would sow seed on a granite rock and expect to reap a harvest? But the missionary's work among the heathen, without help from God, is even a more hopeless work. The heathen tell us constantly, 'Your teachings are very good, but our hearts are very hard, there is no use of your expecting to change us.' And this is true if there is no divine power to descend in answer to prayer, to soften men's hearts and draw them to the truth. We need more Christian workers; we need more gifts from the churches to sustain the work, but above all, we need more of the spirit of importunate, prevailing prayer, that pleads the divine promises of blessing, and is the condition of any special manifestation of divine power in the conversion of men."

22.

A beloved sister from one of our pioneer missions in Africa thus responds: "I gladly comply with your request for a few words of testimony as to the place and power of prayer. Prayer is the missionaries' 'vital breath.' Without constant, earnest pleading and looking up to Him in whom our strength lies, we are undone. Prayer and love go hand in hand. Without love in our hearts for these poor degraded souls, we can never reach them. And we must constantly pray for wisdom, patience, and love, that we do not 'offend' one for whom Christ died. Prayer and works go together. Let the missionary cease to pray and he might as well return to his native land. He needs conversion. 'Prayer is the soul's sincere desire, uttered or unexpressed.' It has many a time been a comfort to me when the burden has been too great to bear alone, and I could not go to God on my knees. And I am convinced that we lose many a blessing because we do not pray more.

"We cannot live upon the prayers of other people, much as we need them and helpful as they are; each soul must come to God for himself. Nor is the heart petition or closet hour sufficient. The missionary must have his family altar, and it must be sustained as one of the necessities of our life, as it really is. Not only when it is convenient, or on a Sabbath morning, but daily. Those about us are influenced by it more than we know. They come to believe in prayer, and learn from us to pray for themselves. I firmly believe in answer to prayer in small things as well as great. We love to have our little ones come and ask of us. Is not the great, loving heart of the Father infinitely more tender than ours? And just at this time we need especially

to pray that our faith may rise above the dark cloud which envelops us, that we may see God's hand in the strange providence which has come to us in the sudden removal of our beloved brother Dr. Webster. It is all a mystery, and it is hard, oh, so hard to bear. May we not grieve the Lord by questioning why, but may we take him at his word and love and serve him more faithfully."

23.

Another personal testimony: "While I have no list of particular events to refer to, as proving the efficacy of prayer in special cases, I have a profound and all-prevailing conviction of the significance of it. I have had, in my own experience, many a time, the sweet and solemn sense of having spoken to God and been heard by him — of asking for things and getting them, or better things, though I have never kept formal records of such matters. But far more important, in my view, than all this, is the place of prayer as the means of union with God. If it be true of any Christian, that 'only while he prays, he lives,' it is emphatically true of a missionary in a foreign land. When the missionary ceases to live by prayer, he had better go home. I shrink from giving much personal experience in particular cases, but I do desire to say gravely and earnestly that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayerfulness. What difficulties I have been carried through, what burdens I have been enabled to bear by the help of God obtained through prayer, simple and direct!

"I find essentially the same thing true in the experience of the more substantial of the Christian brethren and sisters in this country. There is no difference, unless it be in this, that the more simple and unsophisticated the heart that prays, the more striking the answer to prayer. I know experiences of those who can hardly read, which have made me stand in awe, as in presence of the manifestation of divinity in the affairs of common life."

24.

One more personal testimony from India: "You ask me what place my experience and observation assigns to prayer — how far it is a positive force in missionary life and character, and in the details of one's work, and how it is sustained? If I believe there is a God above with whom I may have communion and fellowship as really as I may with a friend on earth; if I believe that the Saviour whose earthly life I daily read and re-read in the Gospels, my Saviour, permits me still to have fellowship with him, — you ask me what place I assign to prayer? If here in isolation I wish a companionship better than myself and the heathenism in which I am immersed, you ask me where I get it? If I am in a strait about myself, my family, or my work you ask me whether I find any one to tell it to, and where I apply for help, and whether I find any profit in so doing?

"My circumstances have been such as to lead me to think more and more of prayer as a companionship and communion with the Friend of friends. I fancy it would not be easy to go through life, even among the busy scenes, the excitements, and the friendships of the home land, with no one nearer than a human friend; but whatever may be the case there, the case with most missionaries is such as to make life an impossibility without a divine Friend. Let me illustrate it by a bit of our own experience.

"Only a few months after we reached Madura, a vacant station district with much mission work going on in the scattered villages required the superintendence of a missionary, and scarcely able to understand a sentence of the spoken dialect of the people we were to minister to, we went to reside at Battalagundu, thirty-two miles by the worst of roads from our nearest white neighbor, without a person who could speak a word of English except our Tamil *munshi*. Thus new to everything, with the grave

responsibility of directing the work of others, and with no direct way of communicating anything but our simplest physical wants to those about us, is it surprising that we were thrown upon a friendship with a superhuman Friend to whom we could tell just the circumstances we were in, of whom we could take counsel, and of whom we could make requests? Yes, there are some times in this far-off land of strangers and strange speech when God is very near and must be very near if one is to live.

"One thing has been a help to me in this. You know that when I was a boy my home was two and a half miles from the academy where I fitted for college. For the larger part of the three years I attended that school I had to be my own companion in the long walk to and from it, for there were few pedestrians on that road; and this led me much to regular thought and habitual prayer on these walks. And so much did I enjoy it that while I was in college and seminary I always got one quiet walk alone each day. The habit of these early years helped me much after I took charge of a mission district and I had to be out a great deal on foot and in carts in visiting the congregations and the people.

"Now what is true of us is true of many others, and to a far greater degree. Their very circumstances, the strangeness, the isolation, the responsibility, the spiritual disappointments, the failure of their hopes in regard to their work, or, on the other hand, their hope of success, has made prayer the very centre of their life. That is the place prayer occupies. And if one needs, as one always does, an impulse, the tendency of the heathenism in which we live to deaden holy living and to discourage enthusiastic work will drive one to prayer. They who wait on the Lord — renew their strength — they shall run and not be weary, they shall walk and not faint.

"If you ask me what profit I have found, I should say that the companionship has been its own profit. Have I received everything I have asked for? No, not by any means. Some of the most heart-sickening disappointments have been in regard to persons we have prayed for much — villagers who for months seemed on the point of renouncing heathenism, boys in schools, catechists, for whom we had high hopes and expectations. We have had some very marked answers to prayer. But the Lord's way with us has not generally been to lead us into straits to extricate us from which required a miracle, but to lay upon us responsibilities which with prayer and patience and work have at length issued in good quite beyond what we had expected.

"Only one word more. How is prayer sustained? Have a good, quiet place — a thing not easily had always — and then take your Bible and remember, 'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.' I have never seen a better suggestion than this."

25.

The next testimony is from one whose ripe Christian experience and prolonged missionary service give emphasis to her words: "I have long delayed a reply to your queries on prayer as exemplified in a missionary's life. I seem at loss for words. One might as well attempt going into a dark and unknown land never having and never expecting sunlight as to attempt to follow so closely the life of the great Master without freedom of access to him in prayer. He who said, 'I am the Light of the world,' expects his devoted servant to rejoice in him, to be guided by him, to be comforted by him; and he is thus rejoiced, thus guided, thus comforted.

"Prayer is the natural outcome of consecration to missionary life and devotion to it and in it. Knowing that all success in winning souls to Christ must correspond to the shining forth of the life of Christ within, the missionary comes to the risen Lord in freedom and dependence, to prepare the soul to be reached, to give the saving message, to care for the result of the effort, and oh sweet satisfaction! to inspire faith for work

done to-day and planned for to-morrow. There is a wonderful *abandon* when the pressed worker simply and firmly trusts his Lord to set his soul on fire, to use his thoughts as his own and to create upon the lips words as shall no more go void than words from divine lips. All this comes from prayer, whether it be as the breath of the soul in heavenly air or strong crying and tears from out of the bonds and afflictions of earth.

"And then the unspeakable comfort in exile in the time of great anxiety and in the oft-recurring periods of carefulness and burden of doubt as to duty, this access to Him who knows all and loves better even than he knows, brings the serenity which clarifies judgment and uplifts and blesses in a conscious interpretation of the sublime promise, 'I will never leave thee nor forsake thee.'"

26.

One testimony further from another beloved sister who has "labored much in the Lord": "From my experience in regard to prayer I can truly say, 'Prayer is the Christian's vital breath.' How can one be like Christ without a vital connection with the triune God through prayer? Would not one be a mere machine, or, as Moody puts it, a 'galvanized corpse'? True, we find in these dead churches those who wear the Christian name and belong to a Christian church, but they have no likeness to Christ, and he would say, 'I never knew you.' 'Through Christ strengthening me I can do all things,' is not alone Paul's grand tonic; but every Christian 'who dwells in the secret place of the Most High' has felt its invigorating influence.

"To the missionary, prayer is his sheet anchor. Take this away, and we should all come home. It is more. It is our cablegram, our telegraph, and telephone. We are sometimes away down in the bottom of the pit. The rope breaks, or those holding on have let it fall into the pit. What should we do could we not just telegraph to the court of heaven for help? The pit is dark and deep, no human hand can help us! It is then that we learn the worth and wealth of prayer. The heavenly summons comes to us, 'I am thy God.' Yes, the very pit becomes a Holy of holies because of the presence of the Father, Son, and Holy Spirit. 'T is thus we learn to know God, what he can and will do for us. Romance may and often does help a missionary as long as the steamboats and railways last, yes, over the hard and weary inland journey; but when the hard places, so well known to every true missionary, come, he or she must have something besides romance — communion: daily, hourly communion with the eternal God can alone sustain. 'T is thus we learn what it is to pray always. God often has to give us the lesson to learn over, but if we are to succeed we must learn this lesson by heart. Why, prayer is our great Corliss engine, which moves all the smaller machinery; the fulcrum that Archimedes sought, on which to rest the lever to move the world. We do mean that we need your prayers when we ask for them, though many may think they are pious words. Let them come and they too will write back the same. I truly believe if the Christians of this nineteenth century would use the power God has vouchsafed to them, the world would be converted to Christ before the dawn of the twentieth century."

These missionary testimonies might be multiplied indefinitely. Indeed, were we in telephonic communication with our missionary stations and with our missionaries throughout the world, and could they send us here assembled their one emphatic request in a single sentence, it would be the same — from Mexico and Austria and Spain, from Turkey and India and Africa, from China and Japan and the Pacific isles, from each of our twenty-two missions, from each of our 500 missionaries and assistant missionaries, from every one of our more than a thousand stations and out-stations, and from our 2,000 native fellow-laborers as well, representing a church membership of 33,000 and an educational work holding under its care 43,000 children and youth —

the same urgent request long ago uttered by the first illustrious missionary to the Gentile world, "Pray for us." This call, always imperative, is pressed upon us now with peculiar emphasis by several considerations.

I. — THE OPPORTUNITY.

In the first place, never was there a time when it could be said with so much significance that *our missionary opportunity is literally unlimited.* Were the entire force now supported by the American Board, with its entire expenditure, devoted to the proclamation of the gospel simply in our own fields of Northern, Northwestern, and Southern China, it could all be economically appropriated, and still a hundred open doors would be waiting for some one else to enter. This is far from being an exaggerated statement. Fifty millions in China alone are looking to us for the bread of life and are all accessible, ready to be approached by Christian men and women and led into the blessed light of the Lord. The same remark could be truthfully made in relation to our opportunity in India and Africa. Our entire present resources of consecrated treasure and of consecrated men and women could be wisely and efficiently apportioned simply upon the Tamil and Marathi fields in India and upon Southern, Southwestern, and Southeastern Central Africa, and still there would remain much land to be possessed. This is a mild and moderate statement of the momentous fact that another fifty millions, specially committed to our trust, are all accessible to the feet of those who bring the glad tidings of peace. Upon our own particular missionary work, therefore, in these three fields, China, India, and Africa, twice the entire force now sustained by the American Board and twice its annual expenditure could be judiciously distributed, and the honest and earnest cry from each of the three fields would still continue for "more money" and "more men." Such is the breadth of our present opportunity as contrasted with the beginning of the work eighty years ago, when it was doubtful whether entrance could be made upon a single foreign field, and when the first year's contributions were less than a thousand dollars. To-day upon these three fields alone we could wisely and economically employ 1,000 missionaries and assistant missionaries, and expend an annual income of $1,500,000. No man need hesitate, therefore, as to leaving to the American Board a bequest of $1,000,000 under the mistaken idea that it could not be judiciously expended; and the churches need not hesitate, for the same reason, to commit to the same Board annually $1,000,000 more. Nor need five hundred young men and women, filled with earnest missionary consecration, hesitate to present themselves for the service. Only the consecrated money and the consecrated messengers and the consecrated prayers must go together — the prayers, united and earnest, the most important of all.

"You mentioned just now," some one may suggest, "our missionary fields in China and India and Africa; but you did not mention the wide-open doors among the Armenians and Greeks in our three great missions of Asiatic Turkey." No. "Or the wonderful opportunity among the Bulgarians in European Turkey." No. "Or the somewhat remarkable openings in connection with our recent work in Papal lands, in Austria and Spain and Mexico." No. "Or those exceedingly interesting developments in the same direction just now in the Hawaiian and Micronesian Islands." No. "And you have omitted entirely this magnificent opening in Japan, something the world has hitherto never seen." Yes. You are right. Add these to our outlook and we can employ a third time the entire present force of the American Board and its entire annual expenditure wisely and well among still another 50,000,000 of people, while the imperative cry from each of these fields will continue the same, "Wide-open doors in every direction waiting for the messengers of peace." Such, we repeat, is our opportunity to-day, something which our fathers and their fathers never knew, something which the Church of God up to this hour has never had placed before it.

When we surrender our hearts to the significance of this fact it is simply overpowering. We must bow down before God with mighty importunate supplication, that we may somehow be made equal to our hour or we lose our own souls.

II. — THE NEED.

The great opportunity suggests the great need. There was probably never a time when the difficulties which spring up in connection with the prosecution of the missionary work were more clearly discerned than they are to-day. We have learned that it is no holiday service to undertake the overthrow of the gigantic systems of heathenism which have been intrenched for centuries, and which hold in bondage so many millions. And the problem in nominally Christian lands occasionally seems in certain of its aspects even more perplexing. It is not strange that those who undertake this service are sometimes appalled at the apparent hopelessness of the task, and feel themselves almost literally overwhelmed. How can these few feeble men and women, strangers in a strange land, lift up this burden of ignorance, degradation, superstition, awful vice, and barbarity, which have been accumulating for generations? "It is not the isolation from home," one of them writes, "not the absence from friends, not the lack of mail, that wears us, but the hand-to-hand fight with sin, with the terrible feeling of oppression it brings." A perishing world of sinners self-destroyed, cherishing their sin, these wretched, guilty millions all around us laid upon a few sensitive, sympathizing hearts to be delivered and saved! "Who is sufficient for these things?" Would any person undertake it, could any person be sustained in it, except he have continuous access to the infinite Source of strength?

"If there be a class of persons on earth," writes the same witness, "who need the prayers of all, it is that of missionaries. Pray most that we may abound in love towards those who are around us. They are ignorant, deceitful, ungrateful, and unwholesome; and unless the Holy Spirit constantly excites us to the exercise of the most disinterested benevolence, we are in danger of despising them and of exulting in our own superiority. Familiarity with their wretchedness also has a tendency to diminish that warmth of sympathy with which we have been accustomed to regard those who are destitute of the gospel. . . . You know not what unlooked-for conflicts and obstacles you would find were you transported to this region of darkness, this empire of Satan. Pray for me incessantly and fervently; for foes without and foes within obstruct every path to heaven."

Who shall select and summon the consecrated laborers for such a service as this? Who shall replenish their ranks and multiply their number? Who shall endue them with power from the Holy Ghost so that their courage shall never fail, and all graces shall be in them and abound? It is not at all surprising that the uniform testimony of all our missionary laborers is that if they could not pray they could not live. And those who sympathize with them most intelligently through their intimate acquaintance with the details of the work share in the same feeling. The cry of absolute need is incessant through all the days of the year; it is the cry of starving millions for bread; it comes in various forms from various directions: sometimes it is a plaintive moan, and sometimes it is a piercing shriek; but it is literally continuous through winter's cold and summer's heat, from Africa, and India, and Turkey, and China, and Japan, and the islands of the sea, and Papal lands; they give us no rest day nor night, and there is but one deliverance. We must either be driven into insanity; or become hardened to the cry, which would be worse than insanity; or pour out our hearts to God among the watchmen "who never hold their peace day nor night," finding thus our only absolute repose either of body or spirit. There are no words which can adequately describe the continuous missionary cry of need, and there are no human hearts, however sympathetic, which can adequately meet it. There is but One heart which is equal to this burden,

the heart of Him who bore it as no mere man could ever bear it, and who has laid it in its measure upon his disciples who are appointed thus "to fill up that which is behind of the afflictions of Christ," until this lost world, through travail of soul, is brought back to God.

"The burden which rests upon us," these are the words of our late President, Dr. Hopkins, "is not simply a proclamation of the gospel among the heathen, but *such a proclamation of it as shall save the soul.* If we fail of this we fail of our object altogether. I do not say that we do no good, but we fail of the object we have in view — of that which is the very soul of our enterprise. We are not a society for promoting civilization or literature or the arts, but for saving men; and the great reason why this is not more fully accomplished is because our missionaries and our Board, and the Christian public who act with us, are not more ready to take up just the burden which is necessary to accomplish this. This is not the giving of money. Money cannot convert a soul. Any amount of this may be given, and nothing be effected, except that a certain sum has changed hands. Money! why, the heathen give far more money for the support of the pomps and follies of their religions than we do for the spread of ours. It is not the establishment of seminaries, or of printing-presses, or of any external apparatus. No; but it is that constraining love of Christ and that sense of the infinite value of salvation which leads the missionary to *preach the Word* in season and out of season, to testify publicly and from house to house of the grace of God; which would lead our missionary boards and the Christian public to sympathize with the missionaries in these feelings, and to sustain them constantly in the arms of faith and of prayer; which would fill the monthly concerts all over the land, and cause those who were there to wrestle with God as did Jacob, and to say to him, 'We will not let thee go, except thou bless us.' It is one thing to give money, and print reports, and go across the ocean and establish a station, and print books, and tell them something of the Christian religion and how it differs from theirs, and quite another to go to them as Brainard did to his poor Indians, as those who are under the wrath of God, who must accept of his mercy in Christ or perish, and by the very agony of prayer, and the earnestness of preaching connected with it, to be the means of such outpouring of the Holy Spirit and of such manifest and surprising conversions to God. Those Indians have probably had no agency in perfecting society upon earth, — their very tribes have perished, — but they now shine as stars in the crown of their Redeemer; and those conversions were worth more than all the results of great meetings and speeches and munificent donations from which the spirit of prayer and of God is absent, and which are not connected with the salvation of the soul. There was connected with them more true missionary labor. That we have failed, and that this has been our great failure, of taking up this burden as we ought, there can be no doubt. Whether wrong principles have in any case been adopted in pursuing things incidental too much, I cannot say, but they certainly have been pursued too exclusively. There has been a withdrawing of the spirit from those higher regions of spiritual sympathy and struggle, and communion with Christ in the fellowship of his sufferings; and all the channels of that sympathy have been left empty and dry; and so while there has been external activity, and some good has been done, there has yet, around many of the missionary stations, not been the greenness and verdure which we hoped to see. So has it been, so is it now. And unless this Board and its friends come together with the confession of their sin in this, and with a readiness to assume this burden more fully for the future, and to cast themselves upon the Lord, that they may be sustained in bearing it, then that which is really the cause of missions will go backwards, and we shall have perplexities and burdens come upon us as judgments, and under them God will not sustain us."

How absolutely such a thought as this bows down the Lord's people in the midst of

the perishing millions of lost men, in continuous intercessory prayer, they only know who feel it.

III. — THE CRITICAL EMERGENCY.

The greatness of the opportunity and the greatness of the need suggest *the critical emergency of the hour and the possibility of a great deliverance.*

"It is a crisis to-day," we are emphatically told, "with Japan, and what you do you must do quickly." These words are none too emphatic. It is indeed a crisis with Japan in a sense far more profound than the utterance of this sentence usually implies. Something far beyond civilization or education or political advancement is at stake in Japan, even the eternal destiny of undying souls. This is the crisis with Japan. But it is the crisis also with China. It is the crisis with India. It is the crisis with Africa. It is the crisis with the entire generation of men now living on the earth in every land. The work which God gives his people in any particular generation is a contemporaneous work for that entire generation. Who dare select any one favored people, be it America or be it Japan, and say that for this generation all thought and effort may concentrate upon that one people and the rest of the world may wait until their hour shall come? Who ever gave any man authority to say that China must wait, or India must wait, or Africa must wait, or those bowed down under Papal superstition must wait, or the 175,000,000 under the heel of Islam must wait? Are these the "marching orders" of the Great Commander? No. We must lay aside such thought and such utterances as these or we fail to comprehend the true "Crisis of Missions." The crisis is the crisis of a generation, a double crisis: — (1) the crisis of the perishing millions themselves asking, during that generation, for the bread of life, and (2) the crisis of the believing people of God during the same generation, who are under orders to proclaim the good tidings immediately, to the extent of their ability, throughout the entire world. How that crisis is to be met is a serious question indeed, and a most practical question. And whoever grapples with it will at first be overwhelmed and will fall prostrate before God in earnest supplication to Him alone who can wisely and safely guide. Then shall the divine providence direct alike as to place and person and concentration of labor, but never for a moment permitting us to forget that the critical "to-day" belongs contemporaneously to every people, nay, to every accountable soul of the entire generation. Some generation will yet arise when the Lord's people will recognize this momentous fact so seriously that they will accept both the responsibility and the honor, and will go forth in the Lord's name, pouring out their hearts in united, fervent prayer, dividing the provinces of the world among them, and taking immediate possession under the guidance and to the glory of the Great Captain of their salvation. Who knows but this may be the favored generation? So Edwards asked one hundred and forty years ago; so with more significance our fathers asked sixty years ago; and so, even more emphatically, may we ask to-day.

There is no reason why in our own time the Word of God should not be carried within the reach, substantially, of all the peoples of the earth, provided we use the resources at our disposal. There are messengers enough, there is treasure enough in the hands of the Lord's anointed people at this very hour to proclaim the good tidings not only all over Japan, but all over China and India and Africa, as well as over the nominally Christian nations and the islands of the sea. There is no reason why the people of God should be appalled by Buddhism, or Mohammedanism, or the Papacy, or modern Infidelity, any more than they once were by the paganism of ancient Rome, or the savage barbarism of our own Anglo-Saxon ancestors. They are helpless before any foe, however seemingly feeble, if they go forth in their own strength; and they are equal to any emergency and can storm any fortress, however impregnable as it

appears to human vision, when they go forth with united, expectant prayer in the name of God. But the prayer is the main thing and will carry with it everything else. Let this mighty force be wielded as it may be by the Lord's united people, remembering, as it has been tersely expressed, that "we are responsible not only for all we can do ourselves, but for all we can secure from God," and there will be no lack of consecrated money and no lack of consecrated men. The Lord who knows his anointed instruments will select and summon and send them forth, and there will be no question as to their fitness or as to their success.

As expressed by the preacher[1] at one of our annual meetings several years ago: "Our duty all converges to a single point. It is prayer, prayer — prayer for the Spirit — that we need. Such prayer as was offered by that little band that waited at Jerusalem for the promise of the Father. Such prayer as Brainard offered on the banks of the Susquehanna, and Martyn on the plains of India. Such prayer as was offered by the dying Backus when he asked for the privilege of getting out of his bed to lift up his soul once more to God. This is a blessing which we cannot do without."

"Missionary work," said the chairman of the London Missionary Society at its late annual meeting, "has been consecrated by prayer, and has been strengthened and developed from generation to generation by prayer, and it is by prayer as one of the chief agencies that it must be carried on to perfected and happy consummation."

Oh, that the "missionary revival," of which mention has so often been made of late, might express itself in all our pulpits, in all our churches, in all Christian hearts, by earnest, sustained, prevalent intercession for the immediate and continuous outpouring of the Holy Spirit throughout the world! "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest till he establish and till he make Jerusalem a praise in the earth."

TWENTY YEARS IN JAPAN.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting at New York, October 16, 1889.*]

It is thirty-five years since, by the gentle persistency of Commodore Perry, Japan was opened to the commerce and civilization of the world, but not to Christianity. It required eighteen years more to disabuse the Japanese mind of its bitter hostility to the Christian name, and to remove from public squares and highways placards denouncing, under pains and penalties, all who should show any sympathy with the hated faith. For seventeen years only has Japan been opened to missionary effort, though hitherto under certain restrictions, imposed in the interest of public order. Startled from the self-satisfied exclusiveness of centuries, it took a little time for Japan to realize the situation. The first thought was naturally turned to the superiority of Western science. The officer in command of the fort at Shimonesiki, as he paced the walls crumbling under the fire of the allied fleet, swore by all the gods of Japan that he would find out how they did that. Many other Japanese came to this country and went to Europe to learn the secret of the power shown by the nations of the West. The eagerness and success with which they appropriated Western ideas of every sort and name were a surprise to the world. At first, "they saw men as trees walking"; discrimination came later. Religion was connected in their thoughts with all civilization and progress. The nations that so far excelled them were Christian. Representatives of these nations, in many instances, compelled their respect and esteem. Young men who had gone abroad returned with liberal ideas of education and more considerate views of Christianity. In the meantime a

[1] Rev. David Magie, D.D.

change in the government had occurred, and a new era of political life and prosperity was begun, under circumstances that attracted the admiration of mankind.

The time was nearing for Christian effort in behalf of so interesting a people. The American Board that had been waiting its opportunity sent out its first missionary the year after the establishment of the Mikado at the head of the government, just twenty years ago. Missionaries of the Presbyterian and Reformed Boards who had preceded him by ten years, though unable to speak or preach in the name of Christ save in the strictest privacy and under the strictest surveillance, had not been idle. One had been preparing a dictionary of the language; another through his instruction in English had helped form the character of men whose future lives were to be a blessing to their native land. The names of Hepburn and Brown will ever have an honored place in the Christian annals of the empire.

Three years more were to elapse before our missionary could speak or teach publicly in the name of Jesus. In anticipation that permission would soon be given, two other missionaries had joined him, one of them a physician. The time long waited for in the patience of hope came in January, 1872. Prior to this, ten Japanese — five in the North and five in the South — had given evidence of a new life. Two of these and a few Japanese students connected with private classes taught by missionaries united with their teachers and other friends in the observance of the Week of Prayer. The Scripture lesson was from the Acts of the Apostles. Japanese for the first time in the history of the nation were on their knees in a Christian prayer-meeting, with strong crying and tears beseeching God that he would give his Spirit to Japan as to the early Church and to those who gathered around the apostles on the day of Pentecost. In March following, as the fruit of this prayer-meeting, the first Japanese church was organized at Yokohama consisting of eleven members. The kingdom of God had come to Japan, and a new era of Christian work was ushered in.

As if recognizing the fact, the government during that year adopted the calendar of the Christian world, and in the February following removed the public placards against Christianity. The glad tidings went far and wide and stirred the heart of the Christian Church. The missionary force at the close of 1872, in anticipation of the opportunity now offered, had been increased fifty-one — twenty married missionaries, seven unmarried women, and four single men. Among these were ten connected with this Board — four ordained missionaries and one physician, with their wives. The other societies in the field were the American Episcopalian, the American Presbyterian, the Reformed, and the English Church Missionary Society. The next year, 1873, witnessed the arrival of forty-five new missionaries — sixteen married, seven women and six men unmarried, including eight missionaries connected with the American Board, and representatives of the Baptists, Methodists, Canadian Methodists, and the English Society for the Propagation of the Gospel. The Macedonian cry had been heard, and within a year after the way was opened by the withdrawal of government edict nearly one hundred devoted men and women were ready for every variety of missionary effort — evangelistic, educational for both sexes, medical, and literary. Such a movement was as much without precedent as was the development of the political life of the empire.

The eighteen years prior to 1872 may be termed the period of waiting; the next seven, the period of experiment and of preparation. Centres of labor were chosen; methods adopted and adapted to the demands of a cultured and highly civilized people; schools established for the education of a native ministry; the Scriptures translated, and a Christian literature begun. By the close of the second period, in 1879, this preparatory work was largely done, the situation was understood, while the changed character and lives of believers attested the divine origin of the gospel and the supernatural agency involved in its elevating and transforming power. In the meanwhile the number of missionaries had increased to 201, including sixty-seven married

missionaries and forty-nine unmarried women. At the close of 1879 the missionary force of the American Board numbered forty-six, of whom fourteen were ordained missionaries, and thirteen unmarried women. The mission reported fourteen churches with over 400 members; a training school for young men, better known in later days as the *Doshisha*, born in faith and prayer at the meeting of the Board at Rutland in 1874, already a success with its 117 students, and graduating its first class of fifteen; three girls' schools, with 100 pupils; medical work, opening the way for the gospel; and work for women in their homes, already so attractive as to make the usual round of school duties almost irksome. Other Boards were not less happy in the results achieved and in the promise of the future. Fifty Christian churches, with 2,965 members, gave assurance that the Christian religion had become naturalized in Japan, but the most sanguine were not prepared for the progress of the next ten years. We would gladly dwell on the various steps by which a wise sovereign and sagacious statesman prepared an empire to become a constitutional government — the first of its kind among the nations of the Orient; on the development of an educational system that in its completeness rivals the best in the Western world; on a progress in the arts and sciences that enables the Japanese to utilize at once the latest discoveries of Edison and his compeers, while her young men carry off honors in our universities. All this wonderful development, so unprecedented, so rapid that the historian has hardly had time to write it, we must pass to note what is more vital to the welfare of this people and more pertinent to the services of the hour.

Let it be understood, first of all, that the Japanese were not rude and uncultivated, like many of those to whom we carry the gospel, but a highly civilized people. Their civilization was the result of intellectual systems, the most elaborate ever wrought out by the human mind — the philosophy of Buddha and the moral system of Confucius. The discipline and mental development acquired through these systems have prepared the better classes of the Japanese for the reception and hearty appreciation of whatever was best in Western life and thought. On the first contact with Christian nations, thoughtful men had not been slow to recognize the material advantages of their higher civilization. But as time went on, they recognized also that, back of the civilization, there was a vital force utterly unknown to their systems of philosophy and religion. Indeed, Buddhism and Confucianism had broken down; many of their moral teachings were excellent, but the culture and civilization possible to them had been reached. They could do no more. They had no inward power to realize conceptions of duty, no constraining moral influence over life and character, nothing to meet deepest spiritual wants. The Japanese were ripe for a Christian civilization and the gospel that inspires it. On no other ground can we account for the progress of the last ten years, for an increase of evangelical churches from fifty to five times that number, for an increase of church membership from 3,000 to 30,000, for a like growth of educational institutions, not simply as educational but as Christian institutions.

It is with no little pleasure that we can speak of the missionaries of the American Board as having had their full share in the great work accomplished during this last decade. The number of ordained missionaries has been increased from 14 to 24, while the number of unmarried women has been doubled. The 14 small churches, with their 400 members, are represented to-day by 49, of which 43 are self-supporting, with a membership in all, according to the last advices, of 8,459. The *Doshisha*, begun with three pupils in 1875, now includes in its various departments over 900, — an institution which, from the first, has enjoyed the signal blessing of God. The great majority of its pupils have come to the knowledge of Christ; 142 young men confessed him year before last, and 172 in the year just closed. At every place where a missionary family resides the Christian school is almost forced upon them, till now more than 2,600 young men and women are brought under the direct personal influence of Christian teachers, with but comparatively little expense to the mission treasury.

It may not be improper to notice a few special reasons for the remarkable growth of this mission.

1. Through the personal influence of Mr. Neesima we have had access to the middle and higher classes, especially to the *Samurai*. Mr. Neesima has secured their interest in the gospel as no other man could have done. From the Samurai have come the leading statesmen and other influential men of the time. The Doshisha schools have been known throughout Japan, not as belonging to any one denomination of Christians, or even to foreigners at all, but as "Mr. Neesima's schools." From the Samurai class, numbering 2,000,000 of the population, have come about one half of the church members and the larger part of the generous contributions for church and educational purposes. As in no other country, men of the highest social position have been ready to contribute largely to the support of Christian schools, because of the moral character developed in their sons and daughters.

2. The missionaries of the Board have cordially recognized Japanese Christians as their brethren in Christ. They have had no questions of dignity to settle, but have cheerfully engaged in teaching under Japanese Boards of Trustees, that they might find their way into the interior and improve opportunities thus opened to them. Our most accomplished missionaries are to be found in the Doshisha, side by side with Japanese teachers, knowing only Christ and his cause. This fraternal spirit shown on both sides, by Americans to men of genuine power, disciplined by such culture as has been possible for them, and now sharing with them in Christian service, and by Japanese, recognizing the love and devotion to their welfare that have prompted their American brethren to bring them the Gospel — this fraternal spirit has told greatly upon the success of missionary effort.

3. Again, the mission owes very much to the efficiency and hearty coöperation of the Japanese pastors and preachers, who have shown singular ability, tact, and eloquence in presenting the gospel. The intellectual discipline they had enjoyed before coming under its influence has given them a great advantage over the native ministry of other mission fields. In consequence of the claims of educational enterprises on the time and strength of missionaries, much of the direct evangelistic work has necessarily devolved on the native ministry. Still more must this be so in the future.

4. Nor ought we to forget the readiness of Japanese Christians to support their own schools and churches, quite beyond that to be found in any other mission field of the Board, due in part to reaching a class able to meet their expenses as in no other field, and in part the example of the Osaka churches, early led to take high ground on this subject through the painstaking instruction of missionaries of the Board in that city, and of a self-denying native pastor.

5. One more and a not less potent reason for the success of this mission is in part the natural result of the fact that representatives of five and sometimes six different denominations are working together, side by side, as members of the same mission. This spirit of union, we are bold to say, has characterized the missionaries of the Board in all lands, but it has been peculiarly manifested in Japan. All matters of denominational differences, all speculations of the schools were regarded as of minor importance compared with the one supreme purpose of bringing men to acceptance of Christ as the one Redeemer and Lord. "The kingdom of God!" is their one battle-cry, the inspiration of their souls, the joy of their victory.

But with all the success achieved, the work in Japan is really but fairly begun. We forget that it has a population as large as was to be found in the United States east of the Mississippi at the last census, and that there is still but one minister of the gospel, missionary or Japanese,[1] to every 125,000 of its 37,000,000 or 38,000,000. In conse-

[1] The latest report gives as the number of male missionaries in Japan, 177; making with 266 women (married and unmarried) a total of 443. The native ministers number 142, besides 257 unordained preachers and helpers.

quence of the breaking down of old faiths and the awakened intelligence of the people, the calls come to us for Christian instruction from thousands and tens of thousands in all parts of the land — instant, urgent, in a manner altogether without precedent in the history of missions. The outlook for the next ten years is far more hopeful than that of the last decade. While we wait to improve the great opportunity, the enemy is sowing tares. Japan can be won to Christ only by the most vigorous enlargement and most persistent effort. As compared with other missions the Prudential Committee has done generously for this empire. Most gladly would it have enlarged its operations, for the growth here is exceptional and has created new and enlarged demand. In view of what has already been done, so cheering to our hearts, so encouraging for the future, in view of the preparation for yet grander results, we may well give heed to the special appeal for enlargement coming to us from this mission. Similar appeals have come and are coming from other missions, where the workers are waiting patiently for reinforcements. Such calls should be heard and heeded. But to-day, at the close of twenty years of labor and of marvelous success, we present an importunate cry for help from Japan. It comes from men thoroughly alive to the situation, from men whose judgment we may well value, whose consecration to the missionary work and whose self-sacrificing labors do honor to the Christian name. The following is the unanimous appeal made to this Board by the Japan Mission: —

"*To the Officers and Members of the A. B. C. F. M., assembled in New York City, October*, 1889: —

Fathers and Brethren, — We are impelled to address you on behalf of the work of Christ in Japan, that work which lies so near to your hearts and ours. It is just thirty years since the first Protestant missionaries landed in Japan, and twenty years since the arrival of the first missionaries of the American Board. At that time, and to a much later period even, the doors of the country seemed firmly closed against Christianity. A hostile government made belief in Christ a crime punishable by death, and a people schooled for centuries in obedience both feared and hated the very name of our Master.

"But what hath God wrought! The religion of Christ has again proved stronger than the fears of men, and his love has overcome their hatred. Nearly 30,000 Japanese have publicly confessed Jesus as their Saviour, about 8,000 of these in connection with the work of the Board's mission; and the government has been so impressed by the lives of Christians in this land and in Western lands that the restrictions against Christianity have been removed one by one until, beginning with this year, absolute freedom in religion is the constitutional right of Japan's 37,000,000 of people. It would be delightful to trace this progress step by step, but our minds turn to the future rather than to the past.

"Following closely upon this constitutional liberty will come by the new treaty full freedom to live and work anywhere in Japan. What a privilege! What a responsibility! We know not whether the more to rejoice at the one or to tremble at the other. The Japanese were never more ready to hear, nor more eager to have teachers in their schools. And this is especially true of the middle and higher classes, who constitute the strength of the nation. The opportunities for enlarging our work are practically unlimited. If there was a call to send missionaries here twenty years ago, when government and people refused to listen to the gospel, how much stronger the call now, when ears are open and hands outstretched in welcome! Under such circumstances the great and immediate enlargement of our field of labor would be a natural desire; but we hardly dare think of that. The one thing that presses upon us is the adequate occupation of the field in which we are now working.

"Several of our stations are in the most pressing need of reinforcements. Without

them our work suffers, the health of missionaries is imperilled, and the promises of further aid which we have felt warranted in making on your behalf remain unfulfilled. Then, too, among our out-stations are a number of important cities, mostly provincial capitals, centres of life and trade, that are calling for missionaries to come and help them. A partial list of these embraces the city of TSU, the capital of Mie prefecture (province of Ise) with its population of nearly a million; TOTTORI, also a capital city (28,000 population), the centre of a million of people; MAEBASHI, a city of 25,000 inhabitants, the capital of a wealthy silk-producing district, and the centre of 700,000 souls; FUKUI, a city of 40,000, the capital of 656,000 people; FUKUOKA, the capital of a prefecture with eleven hundred thousand people; WAKAMATSU, the largest town in a prefecture numbering about 900,000; and NAGANO, the capital city of a prefecture with a population of over a million. These cities, with one exception, are now occupied by our churches; and with two exceptions by our churches alone. In only one of them are there foreign missionaries. It is not merely that these cities represent so large a number of people, but that *they include so many people ready to hear*.

"Two classes of workers are needed. First those who shall supply the immediate need in schools for both sexes, so giving to these cities and provinces a Christian rather than an anti-Christian education. This class can, immediately on arrival, begin work among people of education and position, with spiritual results equal or superior to those secured on any other mission field. To-day the sons and daughters of governors, judges, and other officials and men of influence are found in our schools, in large numbers, and so the Christian influence of the teachers in these schools cannot be overestimated. But we need a large class with whom immediate work shall be a slight and secondary object, who shall give their strength during their first years to the acquisition of the Japanese language, so as to enable them to use that language in the main work of their lives; that is, in the preaching of salvation through Jesus Christ to the Japanese people.

"It may be said here, however, that such a reinforcement is not needed, because we ought to commit this work to our Japanese Christians. To this we reply that we are doing this to a greater extent perhaps than any other mission on earth, and we propose to do it still more. But we cannot shift this whole burden onto them; and it is a fact that none are more desirous of seeing an increase of workers from abroad than are our most zealous and efficient pastors and evangelists. As we cannot magnify the importance of this second class of workers, so we would not minimize the difficulties to be encountered. The Japanese is a very difficult language. Our native fellow-workers, with whom we are of necessity compared, show remarkable ability as preachers. And the Japanese are a very critical people. Hence, while there is here a field for every degree of ability, men and women of first-class talents and thorough scholarship are not only called for but will find all their resources fully taxed. And so it seems to us that the same divine wisdom which for work in Ephesus, Corinth, and Rome singled out the learned, acute, and logical Paul, is calling for the choicest of America's sons and daughters, the choicest young men and women in our schools, to engage in evangelistic work among a people whose central government alone has, since the opening of our mission, spent in the cause of education $20,000,000 silver.

"The American Board has done much for Japan, but this is a reason for doing not less but still more. They who have sown should not withhold the hand when reaping time comes. *Now* is reaping time for Japan. This is not the feeling of ourselves alone. Good brethren whose hearts and lives are bound up in the grand work of winning China for Christ, when they come here and see our crowded churches and schools, — more than a hundred students baptized at once in our Doshisha chapel, and six hundred young men and women from all parts of the empire gathered in the same place for Bible study, — exclaim with us, 'Now is the time to reach Japan; the Board

should make Japan a special field of effort, just as it did the Sandwich Islands sixty years ago.' 'There is a tide in the affairs of men which taken at its flood leads on to fortune.' Missions are no exception to this truth. The flood-tide of Christian work in Japan is upon us. We are on the eve of our Gettysburg; and there must be either a great reinforcement or an indefinite postponement of the final victory.

"Now that we have attempted to write we are painfully conscious of our inability to describe the urgency of the situation. Our words seem to fall lifeless and powerless, and yet the burden remains upon us. Here are these open doors with none to enter and occupy, these waiting, hungry souls to whom there is no one to break the bread of life. A careful estimate shows that we should have during the coming year, *for a part of the fields* already specified, *six* families and *six* single ladies; and during the succeeding year, for other places mentioned, *seven* families and *three* single ladies. We seem to be asking great things, but surely not greater than our Lord by his Spirit and providence bids us ask. Surely he who has opened these fields can provide the men and the women and the money necessary to occupy them. The very remarkable missionary movement in our colleges and seminaries shows the work of his preparing hand. Would that we could bring the urgency of our need upon you and upon every Christian man and woman — young or old — of America, as President Lincoln again and again in our late war brought the country's needs home to the hearts of the loyal North! Would that we could give to each and all of you a vision like that vouchsafed to Paul when he had looked westward over the sea from Troas, and saw the men of Macedonia beseeching him for help!

"Such wishes are vain. But if you cannot in the immediate future send us all the helpers we have asked for, may we not urge you to send from your own members a delegation — the larger the better — which shall examine and see whether we are speaking the words of truth and soberness or not. We are conscious of our deficiencies. We know that our plans and methods may not be the best. We crave the wisdom, the courage, the fellowship, which such a delegation would give. We crave it because at the least it would enable you to share more fully than you otherwise could the burden which lies upon all our hearts, the burden of the conversion of this empire to Christ, our divine Redeemer and Lord. We make this as a final appeal. We expect no greater crisis. We can speak no stronger word. We can only thus tell of the burden which is upon us and say, Come and see for yourselves whether these things be so."

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1889.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$12,821.82
Mission to East Central Africa	5,220.63
Zulu Mission	31,614.30
Mission to European Turkey	32,498.82
Mission to Western Turkey	94,883.01
Mission to Central Turkey	38,888.68
Mission to Eastern Turkey	44,712.47
Marathi Mission	48,309.78
Madura Mission	47,022.30
Ceylon Mission	12,328.69
Foochow Mission	23,726.44
Hong Kong Mission	977.09
North China Mission	53,857.77
Shansi Mission	11,868.73
Mission to Japan	76,357.86
Northern Japan Mission	14,732.34

Sandwich Islands (including grants to former missionaries)	$11,161.83	
Micronesia Mission	33,695.23	
Mission to Western Mexico	7,074.28	
Mission to Northern Mexico	10,428.41	
Mission to Spain	14,809.26	
Mission to Austria	8,143.68	$635,133.42

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		17,476.38

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$15,235.41	
Less amount received from subscribers	$7,632.56	
and for advertisements	4,078.04	11,710.60
		$3,524.81
All other publications		3,374.70
		$6,899.51
Less amount received for Almanacs and for "Mission Stories"		490.64 6,408.87

Cost of Administration.

Department of Correspondence	$11,794.15	
Treasurer's Department	7,047.65	
New York City	1,875.07	
Miscellaneous Items (including rent and care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates)	5,417.44	26,134.31
		$685,152.98
Balance on hand August 31, 1889		848.44
Total		$686,001.42

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$395,044.90	
Legacies, as acknowledged in the *Missionary Herald*	153,653.72	
From the Legacy of Asa Otis	43,664.98	
From the Legacy of S. W. Swett	82,110.90	
Interest on General Permanent Fund	10,636.83	$685,111.33
Balance on hand September 1, 1888		890.09
		$686,001.42

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1888, at par	$168,769.41	
Appraised value of same	$210.358.50	
Received for Premiums on Sales	30,685.15	
Received for Dividends and Interest	13,101.89	$212,556.45
Expended for new Missions as follows: —		
West Central Africa Mission	$11,054.80	
East Central Africa Mission	3,811.11	
Hong Kong Mission	845.59	
Shansi Mission	11,728.73	
Northern Japan Mission	8,212.34	
Mission to Northern Mexico	8,012.41	43,664.98
Balance August 31, 1889		$168,891.47
Appraised value of securities now held	$202,593.50	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1888	$179,303.26	
Received from the Executors during the year	3,000.00	
Received for Premiums on Sales	837.50	
Received for Dividends and Interest	7,048.40	$190,189.16
Expended during the year ending August 31, 1889, and included in the foregoing statement of "Cost of the Missions," as follows: —		
For the Zulu Mission	$1,100.00	
For Missions in Turkey	11,938.80	
For Missions in India	7,143.10	
For Missions in China	23,200.60	
For Missions in Japan	34,478.40	
For Missions in the Pacific Islands	4,250.00	82,110.90
Balance of Legacy, August 31, 1889		$108,078.26

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1888, was	$9,952.83	
Received from sale of pictures of the vessel	2.80	
Income from investments	670.00	$10,625.63

PAYMENTS.

For repairs at Honolulu	4,927.38
Balance held as a fund for repairs, and invested	$5,698.25

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund amounts as last year to	$215,487.42

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	3,474.76

MISSION SCHOLARSHIPS.

This Fund amounts as last year to	$3,745.63

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to	$2,500.00

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	$5,000.00

WILLIAM WHITE SMITH FUND.

This Fund, a legacy given for education of preachers and teachers in Africa, amounts to	$35,000.00

ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected during the year, chiefly in England, by Rev. G. F. Herrick, D.D., amounts to	$4,604.30

LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 12, 1889.

Letters from the Missions.

East Central African Mission.

THE SCHOOLS AT KAMBINI.

It is with great regret that we learn that the health of Mrs. Richards is so much impaired as to render it necessary for her husband to return with her to America. They have already arrived in the United States. Mr. Ousley writes of Bembe, the new site selected for a station in place of Mongwe: —

"Bembe seems to be a good site for a station. The soil is much better than that of Mongwe, and the natives are accessible. There is a large number of Sheetswa-speaking or Batswa natives near the station, though the Batonga people probably predominate in the district of Bembe. The chief is a Mutonga.

"We were away from Kambini one week — going to and returning from the annual meeting. Upon our return, without waiting for us to come and greet them, several of the headmen in the kraals hard by came to pay their respects to us. The people somehow regard us as an essential part of themselves. They would be at a great loss without us, notwithstanding they are not yet ready to accept the truth which we present to them."

After writing of many hindrances in their way, and of the darker side of the picture which ought not to be concealed, Mr. Ousley says: —

"Instead of being discouraged, as compared with the present and past history of African missions, we have much, every way, to encourage us. True our station school is much smaller than a year ago — numbering twenty-one all told. Of these fifteen are small boys and girls, eight of whom live on the station, working two hours or more per day for their food and clothes. The other six are young men who are hired to work on the station. There has been a small increase upon the Sabbath attendance the present month. We have agreed to take the six children — three boys and three girls — who are at present living on the Mongwe station for their food, clothes, etc. If we should see fit (which is not probable) to rescind the rule of requiring the children to work two hours or more every day, there would not be room on the station to accommodate all who would come, without a good deal of extra building."

Miss Jones writes of her school: —

"We have a very good school now, not such a large number, but regular pupils who seem to be studying because they like to do so, and because an education will lift them above the condition of the surrounding mass of people. I am still keeping house, having four little girls at present, but expecting more to-morrow, as Mr. Richards has asked us to take his school. There have been only two months since I began housekeeping that I have been without girls. So I feel that the time has really come when the foundation of future work for this station can be laid.

"I have been slowly urging my pupils to feel that it is necessary for them to do more work towards self-support. Now that our number of boarders will be doubled I am going to begin a boarding school on a small scale, and see if they will be willing to work a small garden, so as to have something for their own table.

"I enjoy my work more and more as my knowledge of the language is increased, and I often wonder why these people seem so slow to accept the truth that is so faithfully and plainly laid before them day by day and from Sabbath to Sabbath through Mr. Ousley's efforts. My English class which I teach evenings is a great help to me on the language, as well as a pleasure. They are doing quite well."

Mission to Austria.

Mr. Clark wrote from Prague, August 29: —

"I have just returned from an interesting tour in western and southern Bohemia,

traveling seventeen hours by rail and seeing but one evangelical church. That one fact indicates how dark this part of Bohemia is. May God's rich blessing rest upon the few small lights we have in that section! In Pilsen, where we have but recently commenced work among 50,000 inhabitants, it was gratifying to see the influence of our gospel hymns. Several young Romanists walk a half-hour three times a week to sing with our helper these beautiful English hymns in Bohemian dress. After my sermon I received one person to the church; then together we celebrated the Lord's Supper. In Pisek (14,000 inhabitants), after similar services, I received three former Romanists to church fellowship. They came from Budweis to be welcomed to our Tabor-Pisek church. The opposition is still intense in Pisek, yet there were over sixty persons present.

"The following day I visited our friends in Budweis (30,000 inhabitants). You may remember that years ago we attempted some work in this city. Difficulties and opposition so discouraged the colporter who went there that he was located elsewhere. But did he labor in vain?

"Two souls who were in his meetings there found the true light years afterward, and are to-day working for the Master in America — Rev. Mr. Reitinger, soon to begin work in St. Louis, and his sister, an efficient Bible reader in Cleveland. We have now in Budweis four earnest members, and there are others who desire to hear the gospel. Preacher Balcar, of Tabor, will now preach twice a month in Budweis. Brother Motl will remove from Pilsen to Vozic, an out-station of Tabor, preach there twice a month and assist more or less in Tabor. Brother Bejsoretz, a former Roman Catholic teacher, who has enjoyed the benefit of our training school, will now remove to Pilsen.

"After preaching again in Tabor and administering the sacraments I returned to Prague burdened with the question, How long, oh, how long must Tabor wait for a church home?"

Central Turkey Mission.

THE WONDERFUL REVIVAL AT AINTAB.

THE report given of this revival in our last issue closed with August 5, when 250 persons were received into the three churches of the city. Subsequent letters are filled with most cheering accounts of the continuance of this work of grace. Daily meetings had been held, and on the last Sunday of August 288 were received to the churches, making in all 538. Dr. Fuller reports that about one hundred more have offered themselves for membership, but have been advised to wait for a time. Among the converts are numbered nearly all the students of the college. Our fullest reports are from the journal letter of Mr. Christie, addressed to his wife, now in this country, from which we are permitted to make extracts. On August 14 he wrote: —

"The revival continues with ever-deepening interest and power. Multitudes come every night to hear the simple truths of salvation; their hungry interest in what is said is remarkable; the presence of the divine Spirit gives a freshness and force to the simplest and most common truths of the gospel; the great congregations listen as if they could never hear enough. Every forenoon, in all the three churches, inquiry meetings are held, when the pastors and their helpers talk with individuals for four hours or more each day."

NOTABLE CONVERSIONS.

"Some very remarkable conversions have occurred: one, a notorious gambler; another, a victim of strong drink. This intemperate man had been awakened to a sense of his sin, and had begun the struggle with the enemy. The conflict within was so fierce that he fled from his house one morning early, and spent the whole day without food, wandering up and down among the tombs to the south of the city. On our way to the evening meeting we encountered him there, and he told us of his desperate condition; we took him with us to the church, where he listened to a rousing discourse on 'Quench not the Spirit,' and at its close

he rose for prayers, and he is now rejoicing in the liberty wherewith Christ maketh free. A few weeks ago two young men, with a number of others, had been carousing nearly all night; on the way home a drunken brawl ensued, when one of them stabbed the other, and it was of God's mercy that the wound was not fatal. Both of these men are now converts, and are to unite with the First Church next Sabbath. This very day we have talked with four young men (among the twenty-two who came to open their hearts to Pastor Mardiros and myself) who have been well known as 'hard cases,' utterly indifferent to religion, but who are now, we believe, entirely changed in heart and life.

"I could give incident after incident of a similar sort. It is estimated that perhaps 200 Gregorians have been converted who, for various reasons, will not at this time join any of our churches; they will nearly all come to us in time, however, as they cannot long remain contented with the senseless mummeries of the old church.

"Many family altars have been set up; it is very pleasant to hear, as you go through the streets in the early morning, the sound of singing and prayer in house after house on each side of you. There has been a great increase in the sales of Bibles and hymnbooks, just as was the case in Adana six years ago. The Bible is read and studied as if it were absolutely a new book. The men in the shops often have it lying open beside them. I went into a barber-shop the other day; no customers were present; and the master of the shop was engaged in reading the history of Samuel to his apprentices. These are only indications of the profound change that has come over the city of Aintab since this work began some six weeks ago."

The next day Mr. Christie wrote: —

"This promises to be the most interesting day of the revival. I can scarcely find time to eat or to write, for the crowds that throng upon us; a hint only of the Lord's victories here is all I can send you. Pastor M. and I have talked with thirty-five to-day, most of them grown-up men; I wish I had time to relate, as they related to us, their varied experiences! One band of six men came together; they have been companions in work, in pleasures, and in sin for many years; now they surrender to Christ together. It was a sight worth looking at to see them come marching into the church in single file, the joy of the new life plainly written on every face.

"Wonderful things have almost ceased to be wonderful, or I should give you a full description of the great meeting in the Third Church last night. To say the house was packed full will give but a faint conception of the greatness of that throng that sat in the sweltering heat for over an hour, listening to the gospel. Eager listeners were outside at every window; while in the courtyard there were scores who were unable to gain admittance. At the close about forty arose to be prayed for. The meeting to-night was to have been in the same place, but owing to the numbers that come, it must be held in the more commodious First Church. At the prayer-meeting for the women, held this morning early in the Second Church, there were about seven hundred present. More than thirty new penitents rose for prayers. Let any one observe the faces of the people, as they come slowly out of one of these great meetings, and he will need no other evidence of the fact that a holy, mighty power which is not of man is working in all hearts. Pray for these multitudes that are now turning to the Lord, and for the many places in our field that need the same great blessing now being poured out on Aintab."

DAYS OF GRACE.

Similar events occurred during the succeeding days. On August 16 there was a meeting with about 2,000 present just before sundown, followed by a half-hour inquiry meeting. Of the monster meeting held on Tuesday, August 20, Mr. Christie writes: —

"A great number arose, of men and women: about thirty of them were those

who had not risen before. Then we dismissed the congregation and forming the inquirers into ten classes (about 200 remained, including new and old inquirers, and we did not try to separate them at first), all the pastors and missionaries took hold, each one having a circle around him and no one disturbing his neighbor; so that for half an hour we held a good meeting. I had a class of women, and among them were six or seven weeping penitents. I scarcely ever saw such broken-hearted contrition for sin. I pointed them to the Lamb of God, prayed for them, and had them pray for themselves. Oh, such prayers! Mingled with sobbing, so that sometimes the utterance of words was wholly interrupted, one said: 'My sin cannot be forgiven: I have sinned for years in refusing Jesus; and that against great light.' Another: 'I have a friend with whom I quarreled months ago; for a week I have not been able to sleep for thinking of my sin in that matter.' She promised to go straight from the meeting to seek reconciliation. Other almost despairing ones seemed to get some comfort before the meeting was dismissed. As the good work goes on from day to day, the spirit of penitence and love is always at work in multitudes of hearts, drawing them to the new life in Christ. Brother M. says that in his little class last night was a man whose conversion seems but little short of a miracle — he was so wicked, and so *stubborn* in his wickedness; but last night he offered a prayer full of the Spirit; he is a new creature. In our calls yesterday we came to where those six men work of whom I have written you; rough, broad-shouldered men, with absolutely no book-learning. One of them said: "The night after I surrendered to Christ I could not sleep, I was so full of joy.' He went on to tell of experiences that remind one of some things in President Finney's Autobiography."

Among the interesting incidents recorded is one relating to the forwardness of the people of the Third Church to meet the call for their pastor's support. It seems that his salary had been but eleven dollars a month, and the poor people had found difficulty in raising even this small support; but during his absence from one service the case was stated to the people, and 623 piastres were immediately raised, and Mr. Christie closes the account with "Love can do wonders." On August 21 Mr. Christie adds: —

"We are still talking to inquirers and those wishing to join the church. It moves me very much to see strong men weep like children as they speak of their past sins and of the love of the dying Saviour. I just now said to a rather hard-looking man: 'Why do you love Christ? What has he done for you?' 'What has he done! *He gave himself as a ransom for my guilty soul.*' You should have heard the voice with which he said this. His whole soul seemed to rush to his face; he dropped his head between his hands and broke out into sobs and weeping that shook his whole body. Oh, the power of the blessed Spirit!

"Last eve we had the house full again to listen to a temperance sermon by Mr. Jenanian. He took as his text the passage in Jeremiah which speaks of the Rechabites and their refusal to drink wine; but he used many other passages. The sermon was much needed; for in Aintab there had been a great deal of drinking, even by Protestants. At the close nearly the whole congregation arose to show their determination never to drink wine or *raki* again. It was a most encouraging sight."

Eastern Turkey Mission.

FROM THE CAUCASUS.

Mr. W. N. Chambers, of Erzroom, sends an interesting account of evangelical work in Shushi, the chief city of the province of Karabagh, in the Caucasus. The story of the beginnings of this work was told by Mr. Chambers in the *Missionary Herald* for February, 1886, and he now recalls the main facts and gives the subsequent history as follows: —

"In 1823 missionaries from Basel set-

tled there. Mr. Zaremba was evidently the leading spirit. After fifteen years of work, during which they built a house, set up a press, translated portions of the scriptures and other religious books and tracts, they were summarily expelled from the country by the *ukase* of Nicholas, the Czar. They left, seeing no fruit of their labors. After long years the seed sown began to grow and a small community of evangelical Christians appeared. They were subjected to much opposition, which culminated in 1885 by a violent persecution, in which the persecutors declared they would exterminate them. The attention of the government was called to the affair and the Protestants received protection. They at once applied for legal recognition as an evangelical community, which they also received after a time.

"I was very much pleased to see the official seal of the community attached to the petition received from there the other day (August 19). Up to that time all evangelical communities, not Lutheran, had been laboring under legal disabilities, and some of them are still in that state. At that time, however, the people of Shushi received from the government a register with the official ribbon and seal, in which the births, marriages, and baptisms are entered, and thus, being reported to government, are legalized. They have the right also of public worship and the practice of their religion. This is a very great gain, giving a legalized status to the community. At the same time, in 1885, they obtained the services of a young man, a graduate of Dorpat university, who obtained permission to open a Protestant school. He also was the preacher of the community. Thus they had gained organization and were able to support themselves by hard work. One year they received assistance from the Swedish Missionary Society, which assistance was discontinued after a year, for what reason I have not yet heard. Thus everything was prosperous, and they were doing a good work with great hope of continued success."

But at just this time a Campbellite preacher from the Harpoot field appeared among them, drawing away six families and greatly weakening the little church. For this reason they are compelled to ask for aid.

AN IMPORTANT OPENING.

In reporting upon the importance of this place and the pressing character of this appeal Mr. Chambers says: —

"At the time of Mr. Zaremba's expulsion there was a young man in the city of Shamakhi, just under the Caucasus mountains and near the Caspian sea, who had read some of Mr. Zaremba's books. This young man was taken to Dorpat university by Mr. Zaremba, and after a course of study he returned to Shamakhi and started a Protestant community there. This community, to gain legal protection and immunity from persecution, joined the Lutheran consistory. When the work opened in Shushi they were urged, as were also the brethren in the Erivan Province (Etchmiadzin, Samaghar, etc.), to apply to be recognized as Lutherans. The application was made, but the brethren in Erivan Province withdrew the application, preferring to be recognized as the 'Armenian Evangelical Church.' The Shushi people followed their example and they have remained firm to that position ever since. They cast in their lot with the people amongst whom we already have a large work and now apply to us for assistance. Early in the year we wrote to the church at Etchmiadzin and Samaghar to send delegates to the Alliance meeting of the Erzroom station. When the people of Shushi heard this they wrote the people of Etchmiadzin and Samaghar to instruct the delegates to represent them and present their cause. Afterwards they appointed a delegate from their own community. This delegate started to come, but he had not applied for passport in time, and that delayed him so that he found himself too late and returned. Then the people sent a petition urging their cause, giving an epitome of their history as above; then they urge that they be taken under the care of Erzroom station

and assisted to sustain their institutions. They urge the central position and great importance of the city as a reason that the work there should be sustained. In and about the city there is a population of 80,000 or 100,000 Christians, all within easy reach. The people are very anxious to repurchase the house built by Mr. Zaremba. It is now in the market and can be purchased at a low figure, between 1,500 and 2,000 roubles. This would give them a chapel and school. They long to be able to bring back to its original use the building in which Mr. Zaremba translated and printed religious books and tracts and sowed the gospel seed. They beg that Christian brethren of other lands may help them in this."

Foochow Mission.

Mr. Hartwell wrote from Foochow, July 31: —

"Last Sabbath (the 28th instant) I received five persons to the city church, making thirty-three in all since the Chinese new year. Of the five, two were men and three elderly women, seventy, sixty-eight, and sixty-one years old, respectively, in Chinese reckoning. One of the men is a pleasant man of about thirty, who joined the helper's 'diligent praying society' in February last. The other is a reformed opium-smoker who joined the same society some time since, trusting to prayer and Dr. Woodhull's medicine to help him leave off his habit of a number of years' standing. He is now quite renewed in physical appearance as well as in mind and heart, as we trust. He has been very decided in the stand he has taken in giving up opium, and we hope he will witness a good confession. His younger brother, who has relied on the same means, joined the church at the previous communion, and this brother's wife, who has learned to read in Miss Woodhull's woman's school, joined at a still earlier communion season. She is a sister of our city bookseller, and her oldest son is in the Boys' School and is also a church member."

A CHINESE CHARITY HOUSE.

"The receiving of the three women deserves a special mention. They live in a government poorhouse, or what would sound better to be called a home for aged men and women. This establishment is under a government official with an assistant having special charge. The number of inmates is limited at present to about two hundred and fifty of each sex. They receive a little over a dollar a month to live on, and rooms to live in. The male and female apartments are separate. Besides the five hundred inmates, a smaller number of both sexes are aided about seventy cents a month. These live at their homes and only come to the establishment monthly to receive their aid. Year before last our city bookseller visited this place with his books and talked to the people. He found but little encouragement among the men, but some of the women seemed interested, and he went weekly to instruct them. Although it was quite two miles from our church, five of the women began coming more or less regularly to worship on the Sabbath. To aid the women and also to help others understand about the truth, our Sabbath sheet, the Lord's Prayer written in large characters, the Ten Commandments, and one or two other sheets, were posted by the doors of the women interested. But after a little while, the person in charge of the establishment began to persecute the learners of the truth. There proved to be a few Romanist followers in the establishment who were visited regularly by a co-religionist, and it was believed that this visitor incited the person in charge to try and stop our work. This guardian of the establishment tore down the sheets that had been posted, and forbade the women coming to meeting under threat of being turned out of the establishment if they disobeyed. He also threatened to beat our bookseller if he further visited the place. So our helper ceased going there, partly at the request of the women themselves. Still some of them came to the church, stealthily at first, and the result

has been the reception of these three. The two others who formerly came are said to go occasionally to the Methodist church in the city, which is only about half as far for them as to come to our place. The one who is sixty-one is a very bright woman, and has been a leader among them from the first. Perhaps the Lord will use her to enlighten still others of her associates.

"I have already written you of the 'diligent praying society' started in the city at the beginning of the Chinese year by the native preacher. Meetings for one hour, with prayer-meeting and personal work afterwards, are still kept up every evening. A number have already come into the church this year from the movement and others are being influenced for good."

North China Mission.

VISIBLE CHANGES.

Mr. Roberts, who has recently reached Kalgan on his return from his visit to the United States, writes of the new things which impressed him on his arrival: —

"The first new thing that I saw was the railroad, which we saw from the steamship as we came up the river toward Tientsin. It had been constructed during our stay in America, and, while it looked insignificant as compared with railroads in America, it was a strange sight to see in China, and the fact of its existence was prophetic of a better future for this nation. The next sight of special interest was the illumination of the streets in the foreign settlement at Tientsin by electricity. But a more wonderful sight still was the cleanliness of the streets in the native city (of Tientsin). Not that they were as clean as many streets in America, but they were so changed from what they once were. A few years ago those streets were almost impassable on account of the filth, which was piled up in heaps so as to almost block up the way. Now, to my surprise, the streets are nicely paved with large cut stones, and are almost pleasant enough to tempt one to take a stroll through them just for fun.

"A fourth object of interest was the bridge over the Pei-ho River at the same city. It was built as a railroad bridge on which the railroad was to cross to reach the city, and the bridge was necessary to the prolongation of the road to Tung-cho; but an accident on the road, owing to the drunkenness of the engineer and the lack of telegraphic communication between the stations, and resulting in the loss of eighteen lives, gave a pretext to the anti-foreign party in the government and led to the decision that the bridge, which was then nearly completed, must be destroyed. I need not go into the particulars, for you have doubtless heard all about the bridge through letters from Tientsin. I was told that the men in charge of the junks from Ningpo asserted that the pier of the bridge made the river impassable for the junks. Their influence was one of several causes that led to the destruction of the bridge. It was being pulled to pieces when I was there. It had been built well, and looked very strong. It cost about forty thousand taels, and was being removed at an expense of ten thousand taels. It was a sad sight, and very discouraging to us who hope for progress in China; but even while it was being destroyed, there was issued an imperial edict permitting the construction of railroads from Tientsin to Shan Hai Kuan, and from Peking to Han-kow, which last is a route of several hundred miles, leading from the capital to the very centre of China proper. So it is evident that while the anti-foreign party is strong, it is not all-powerful.

"Another object of great interest at Tientsin was the Chinese *brass band*. The band made very successful work in rendering various foreign tunes, and to one accustomed to hear the Chinese sing the hymns in church, each man in a different key from the rest and flatting every other note, this brass band seemed like one of the seven wonders of the world."

NATIVE PREACHERS. — ROADS.

"At Tung-cho I visited the lecture-room, where the native helpers from the

various stations of our mission were met together to hear a special course of lectures before mission meeting. There were twenty-three strong, bright young men already educated for the ministry, and as many more might be found at the stations from which they had come. The sight of those faces was most inspiring, and showed that we have made great progress already toward the evangelization of this heathen land. In all my missionary work I have seen no other sight so extremely cheering as this.

"One more wonderful change has occurred since we went to America, namely: the Nan Kou Pass has been repaired! This pass is a road through the mountains fifteen miles long on the road from Peking to Kalgan, from thirty to forty-five miles northwest of Peking. Hitherto it has been impassable for carts, and has been extremely difficult for us to traverse even on beasts of burden. Now there is a wide, smooth road all through the valley. If I had not seen it with my own eyes I could not have believed it. Now I am prepared to believe anything that I may be told about progress in China.

"As we were coming up from Peking, just as we came over the last hill that separated us from our beloved home here, and we saw the city of Kalgan before us — almost beneath us — and the mountains all around it with their old familiar forms, every one of them standing in its individuality of outline, endeared to our hearts as the environment within which several of the happiest years of our lives had been spent, a new and overwhelming sense of love for this place and its people came upon me, and I said to myself and to God: 'Here I will gladly live, and here I will gladly die to bring the people to love and worship the true God and Saviour. I will seek to be a true shepherd of souls, and gather together the redeemed of the Lord into his blessed fold.' May he grant me strength and wisdom, faith and love, and enable me to fulfil the ministry which he has given me to testify the gospel of the grace of God."

Shansi Mission.

Mr. Thompson wrote from Fen-chow-fu, June 26: —

"Since my last letter to you I have attended one large fair at Chi Tsun, about fifteen miles from us. There was a large crowd of people there, among whom the 'foreign devil' epithet was at a premium. I stayed three and one-half days, and sold upwards of five hundred gospels and tracts. I have seldom been in a crowd that cared less to hear the good news. One man said, 'I do not want your Jesus; I do not believe in him.'

"As the weather was excessively hot, I was glad to seek rest and shelter in the hospitable homes of Messrs. Clapp and Price at Tai-ku and Li-man. For reasons that will readily suggest themselves, a Chinese inn is a very undesirable resting-place summer nights; but in addition to the usual discomforts I had to live in a room at Chi Tsun that opened out into one that was occupied by four or five men who seemed to have come to the fair for no other purpose than to have an opium debauch. One would need to be made of cast-steel to be able to endure the fumes from four or five opium-pipes in an unventilated room in the summer time.

"It is appalling what numbers of 'wounds and bruises and putrefying sores' one finds among the Chinese. For these calamities the native doctors seem to have no remedies whatever. In the absence of any one else, I have lately undertaken to treat such cases as I can manage."

Japan Mission.

THE EARTHQUAKES AT KUMAMOTO.

Our missionaries at Kumamoto were absent, in attendance on the annual meeting, when the earthquakes heretofore reported to have occurred at that city began. Mr. Sidney Gulick and Miss Clark at once returned to Kumamoto to render what aid was possible. Mr. Gulick writes: —

"The damage to the buildings must mount up into the hundreds of thousands

of dollars. A few houses were entirely destroyed; hundreds are standing only because propped up. Fortunately our school buildings were out of the range of the greatest severity and so suffered very little. Our dwelling-houses also suffered less than many, and our own goods and furniture seemed to have escaped all injury. The city seems to have been very near, if not actually, the centre of the disturbance. The ground was rent in many places, the fissures in the city ranging from an inch to two feet in width; from some cracks sand and water were ejected.

"The earthquakes began July 28, with a severe shock a little before midnight which demolished several houses, threw down considerable portions of the great castle walls, and left its mark on all the houses of the city. On that first night four persons were killed in the city, and twenty-four in the province, while many were more or less injured by falling tiles and timbers and by fright. During the following twenty-four hours there were more than fifty distinct shocks, none, however, of a severity equal to the first, though they did much damage to the already weakened buildings. During the succeeding week the shocks decreased in frequency, and confidence began to return to the people, who had been living in booths in the streets and public squares.

"At this juncture there came a fresh earthquake of great severity, also in the dead of night. Coming as it did immediately after an official notification that it was the opinion of a seismologist that in case of another severe shock an outbreak might be expected which might destroy the city, nothing could be expected but the panic that actually seized the poor people. For two nights and nearly two days the people fled like frightened sheep. They ran through the streets in the dead of night crying aloud and calling on Buddha to help them, repeating time without number their single vain prayer, '*Namu Amida Butsu*, *Namu Amida Butsu*.' Parents lost their children, and children their parents; the sick were abandoned in their houses; and the lame and blind were left to care for themselves. What a scene that was, continued for nearly forty-eight hours, with the panic and terror kept at fever heat by the frequent shocks and thundering detonations of the rending rocks, warning the people to flee from the city of destruction!"

THE CHRISTIANS CALM AND HELPFUL.

"But this time of terror was just the time for the Christians to manifest the superiority of their faith, and they rose nobly to the emergency. Taking counsel together, they went to the city officials and offered to turn our two school buildings into hospitals. Their offer was eagerly accepted and the officials promised to furnish the medicines and physicians needed. They also consulted together about other measures to be taken for the safety of the city and people. The coolness and wisdom of our Christian leaders inspired the officials with confidence, who then went about their work with coolness. The result was soon seen throughout the city: the panic began to subside, the sick, the lame, the blind, and the homeless were soon provided for; a few days later confidence was quite restored, stores were open, and the people had largely returned to their customary work.

"As soon as the offer of the Christians was accepted by the city, the former made preparations to carry it out. They tried to raise money by a mortgage on their Girls' School and grounds, but the banks were all closed save one, having experienced a 'rush' of the depositors, and that one broke off negotiations in the midst. The Christians thereupon sent to a city sixty miles south, asking that the Christian physician come at once and bring one hundred yen with him. This he did immediately, arriving late at night, and was arrested, as he looked like a suspicious character. He was, however, released as soon as identified by his Christian friends. Another physician was also sent for, as the Christians did not believe the non-Christian physicians to be relied on in case of continued emergency.

As it turned out, however, all these precautions and preparations were unnecessary. The confidence that was inspired by the Christians was all that was needed to set things right, so that they really accomplished much, though they spent not a cent nor did they receive a single individual into their hospitals.

"I think this experience will show the government of Kumamoto that its most valuable, clear-minded, and cool-headed citizens are among the Christians."

Notes from the Wide Field.

AFRICA.

East Africa. — It was announced in London early in September that the Sultan of Zanzibar had made a concession to the British East African Company, giving it the administration of the island and port of Lamu and the ports on the northern mainland, Kismayu, Brava, Magadisho, and Warsheikh. This gives the company a coast of seven hundred miles and the fine waterway of the Tana (Dana) River, which the Germans have been seeking to obtain. Lamu is an important port, ranking next to Zanzibar and Mombasa. This new acquisition of the British East African Company is an important affair, bearing not merely upon the success of the company, but upon the outlook for civilization and Christianity in that region.

From Lake Tanganyika. — The London Missionary Society has received news from Kavala Island, its station on Lake Tanganyika, concerning which there had been some anxiety. All was quiet and the Arabs had not appeared to manifest any hostility because Mohammed Ben Halfin, the leading official, had befriended the missionaries. This chief had supplied the missionaries with salt, rice, and other necessaries. No mail had been received by them since the one in October. These letters were brought to Zanzibar by the messengers of Tippu-Tib, the southern road by Lake Nyasa having been altogether closed on account of the conflicts with the slave-trading Arabs at the northern end of the lake.

The Rescued Galla Slaves. — The *Monthly* of the Free Church of Scotland for September contains a picture, from a photograph, of these rescued slaves, now connected with the Keith-Falconer Mission, near Aden, with an article concerning them by Dr. George Smith. These young people, rescued by British vessels while they were being transported from the African coast to Arabia, belong to the Galla race, who are neither negroes nor Abyssinian Christians. They come from the Highlands of Shoa, which is the southern portion of Abyssinia. Most of the Gallas are still idolaters, numbering from six to eight millions. Dr. Krapf prepared a grammar of their language in 1840. The race is a most vigorous one, and from it have sprung the kingdoms of Uganda, Unyoro, and Karagwe on the north of Victoria Nyanza. There is a treaty still in force between the Gallas and the king of Shoa. The British East African Company has recently sent an expedition which has concluded treaties with various Galla chiefs between the rivers Tana and Jub, and it is the ardent hope of the Keith-Falconer Mission that these rescued slaves, whom the providence of God has placed in its care, will be ready in due time to go back to their native land with the message of the gospel of Christ.

From Nyasaland. Death of Rev. J. A. Bain. — In our last number we made an extended quotation from Mr. Bain in reference to the slave-trade and the Arabs on the north of Lake Nyasa. Sad tidings now come of the death of this earnest missionary at Bandawe, on Lake Nyasa. Mr. Bain went to Africa in company with Professor Drummond, and was on the point of returning for a period of rest when death over-

took him. He was ordered home by the physicians a year ago, and it seems that his luggage was already on board the *Ilala* when the natives came and on their knees begged him to return and save them from the Arabs, so he went back for another year's work. But before the year expired he wrote, "I am shattered in mind and body." In one of his last letters he wrote, "These years spent in Africa I can only look back upon with gratitude to our heavenly Father, with a deep sense of my own shortcomings, while esteeming it a great privilege to have had the opportunity of doing good work, however small it has been, for the Lord." It was his conflict against the slave-trading Arabs that wore him out, and he was a true martyr for Africa.

On the Zambesi. — The September number of the Paris *Journal des Missions* announces the arrival of letters from M. Coillard at Sefula, dated December 15, 1888. So remote is that pioneer station and so difficult its communications with the civilized world! However, the tidings are good, the health of the solitary missionary and his wife being satisfactory, and their school prospering with eighty pupils. M. Goy had left them temporarily for Lessouto, where he was to be married to Mademoiselle Keck. From Sesheke a letter dated May 9, 1889, represents the school as well established with twenty-five or thirty pupils and the chief as the best friend of the missionaries.

MADAGASCAR.

Progress and Hindrance. — There is a very sharp contest progressing in Madagascar between the Christian forces and the heathen party. Some of the officials are on the side of paganism. A hopeful feature of the work is the organization at Antananarivo of a society of young native preachers for the purpose of sending out some of their own number as missionaries to heathen parts of the country. Success seems to have attended these native missionaries, and heathen practices were abandoned. But in two instances, noted in *The Chronicle*, the subordinate officials have interfered with the work, have drawn away children from the schools, and have broken up the undertakings, yet faithful men are laboring all over the country, and many are turning to Christ.

CHINA.

Pagan Prayers. — The matter which arouses the Chinaman to pray with most energy is drought or the near prospect of famine, but when he so prays it is not in solemn or thoughtful ways, but by clanging cymbals and the noise of firecrackers and the utmost confusion. *The Missionary Herald* of the English Baptist Society contains a report from one of their missionaries in Shansi concerning a great assembly held to pray for rain, and of the day of thanksgiving which followed after the rain fell. Buddhist and Taoist priests were together in their robes, and four holy (?) men were drawn from their retreats in the mountains and were "stripped to the waist and bore huge spiked iron collars around their necks and carried their arms stretched out before them with knives run through their flesh." The uproar was maddening. This was their mode of thanksgiving. The story is told of a mandarin who felt great responsibility for the drought which was afflicting his district, and came to a certain well at Han Tau, and prostrating himself he cried, "If rain does not come I will jump into the well!" And this he did at once. Afterwards, as the story goes, rain fell, and the people regarded it as the result of the very meritorious suicide of this man. The Emperor, in order to celebrate such a glorious deed, ordered a tablet of gold to be placed in a shrine around the well, on which this man's name and heroic act were recorded. The well is famous to this day, and it is believed that prayers offered there are sure of an answer. The place is covered

with thank-offerings of the people, and the tablets which testify to the virtues of the shrine quite cover up the tablet originally placed there in honor of the official who killed himself.

Gambling. — The Chinese authorities look with dismay upon the havoc which is being made on their people through opium-smoking and gambling. *The Chronicle* of the London Society reports that recently several proclamations have been issued by mandarins in prominent places against gambling, one of which says: "Whereas gambling is a practice most injurious to the people, repeated orders have been given forbidding it with the utmost strictness." And the mandarin gives the details of the punishment which he had inflicted upon some who were engaged in selling lottery tickets, specially those of the Manila lottery. And the proclamation says with great force: "Lotteries and gambling ought to be forbidden in Manila, but as they are not, why should our people imitate the evil practices prevailing elsewhere?" And the mandarin declares that not only are the sellers of lottery tickets to be severely dealt with, but "even innkeepers who shelter the traders and the purchasers of tickets" will be severely dealt with, and no leniency shown. We hope these mandarins will carry out their purposes.

NEW GUINEA.

A Christian Woman. — Rev. James Chalmers, of New Guinea, writes of the death of a widow of a former helper. She was alone on the New Hebrides for two years, waiting for the vessel to take her away. While in New Guinea she was a noble worker, cheerful and helpful to others. She had wonderful power over the savages, the largest and roughest, and she could rule them as she willed. She could take services, preach a sermon, teach any school, superintend work about the station, take charge of a boat, handle it well in the roughest of weather. She was a native of one of the Society Islands, and her missionary work has been done in three groups of Polynesia.

SAMOA.

The Return of King Malietoa. — *The London Times*' correspondent at Apia, Samoan Islands, sends an account of the return of King Malietoa, who has been kept in exile by the German government for nearly two years. The Berlin Conference required the Germans to return the deposed monarch, a somewhat humiliating task to the government that had so unrighteously carried him off, and it was not disposed to take him back in such a way that his reception would humiliate them yet more. They timed his arrival at Apia so that it should occur on Sunday, August 11, while the Sabbath-keeping people were at service. As the vessel entered the harbor the natives were just going to church, and it is a noteworthy fact that but few of them were turned aside. Later in the day word was sent ashore that Malietoa would be landed on the morrow in due form. Some arrangements were made for his reception, but in the night the old king was smuggled ashore without the knowledge of any of the people. The *Times*' correspondent describes him as dressed in sober black, and "in everything but his dark complexion a type of a high-class dissenting English minister." The king was much depressed on landing, for he was not sure what reception would be given him. But the native chiefs came about him, kissing his hand. His three sisters came, and the correspondent says: "The meeting was one which made some of us also feel weak-eyed." But the most impressive incident was the reception given him by Mataafa, whom the Samoans made king and who is spoken of as "a king amongst men, whose charm of manner impresses every one." The two kings greeted each other most cordially, and later they went hand in hand,

followed by a long procession of chiefs, to the house of the English merchants, W. McArthur & Co. A firm alliance was made between Malietoa and Mataafa, and it is probable that the latter will be declared king and the former vice-king. Malietoa has since assumed the native costume, and he and Mataafa are treated with equal honor. This peaceful solution of a question which might have given some trouble, owing to the great honor in which both these kings have been held, bodes only good for Samoa.

Miscellany.

STEDFAST UNDER PERSECUTION.

"We have a few cases of accession from Hinduism, which cause us much cheer, both in what they are and in what they promise. There is one case of peculiar interest and special comfort — that of a young man about nineteen years of age. While a boy, he studied in one of my village schools under a faithful and true catechist, where he was instructed not only in his secular studies, but also in the Bible and in Christian graces. Three years ago he begged me to send him to a higher school. Though intending at the time to become a Christian, he did not dare to invoke persecution at once, for, as he was the son of the leading family in the village, he knew bitter persecution must follow his confession of Christ. They tried hard to prevent his going to the Dindigul Normal School, but his purpose was firm. They threatened him first, and then cast him out; but, finding that he could not be shaken, they received him again and then tried to lure him in every way. This also he resisted, and after a year at Dindigul, he made an open profession of Christ by uniting with the church.

"Even then their hope of winning him back was not abandoned, and all the tears of a mother and the persuasiveness of a father and the threats and abuse of relatives were continued, but in vain. After two years at Dindigul he obtained a normal certificate, after which I sent him to study theology at Pasumalai. There he is now, happy and hard at work. I never saw a greater change in any one within three years. From an ordinarily dull boy he has developed into a not bright, but studious, young man — responsive, happy, cheerful, and abounding in strong piety and good works. While he was alone, his parents and others quietly but finally yielded to the inevitable and even treated him with some kindness. He visited his home and spoke earnestly and long of the blessedness of the new religion. His father finally told him that he gave up all objection to his being a Christian, and his older brother grew thoughtful and considerate as he repeated that verse which seems to have a deep place in his heart: 'What shall it profit a man if he gain the whole world and lose his own soul?'" — *From a member of the Madura Mission.*

WHAT A ZENANA IS.

The house of a Hindu of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated towards the back of the house. In the centre of it there is an open court twenty or thirty feet square. This is surrounded by a veranda. In the inner or back wall of the veranda you see here and there all round small doors. These conduct to the private apartments of the women. As the custom in India is for young men, when they get married, not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the veranda which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies

of the zenana wish to enter, he must first give notice of his approach, either by knocking or by a loud cough. The ladies at once draw their chudders over their faces and make a rush for their separate apartments. A lady missionary of much experience would be able to tell you of many such scenes of which she had been an eyewitness. This small court is the only place in which a zenana lady is allowed into the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana, she is either carried in a close palki or conveyed in a bullock-cart, which, of course, is curtained all round. Should she require to walk a few steps, a large sheet is thrown over her, so that no one may see her. — *The Missionary.*

BIBLIOGRAPHICAL.

John G. Paton, Missionary to the New Hebrides. An Autobiography. Edited by his brother. New York: Robert Carter & Brothers.

We heartily agree with the estimate of this book given by Dr. Arthur T. Pierson in an introductory note. He says that "even among the riches of missionary biography few such volumes as this are to be found, and the most apathetic reader will find himself fascinated by this charming romance of real life." The book appeared in England in January, 1889, and in February a second edition was called for. This enthusiastic reception assures the continuation of Mr. Paton's story, the present volume being confined to his early life and labors in Scotland and to four years spent on the island of Tanna, in the New Hebrides. These four years were crowded with labors, afflictions, and dangers. The wild cannibal natives fought on around him, cooking and eating each other and threatening Mr. Paton with the same awful fate. Repeatedly they skulked around his house by night, intent on his destruction, or stood over him in open day with uplifted club and "killing stone," only restrained by the unseen hand of his almighty Preserver. At last Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw until the wrath of the natives against all white men had abated. They had too good reason for anger. British traders had deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for white men. Fearful suffering and mortality were the consequence. The thrilling story of Mr. Paton's escapes, when told by him in Australia, became the occasion of rousing deep interest in the evangelization of the New Hebrides and of greatly furthering his future work. He has lived to see the whole population of the neighboring island of Aniwa converted to Christ by his labors, while Tanna also has relented, and a Christian church has been planted by other hands amid the very scenes where Mr. Paton prayed and suffered "in deaths oft."

The loving patience, heroism, and devotion of John Paton mark him as one of "the noble army of martyrs," but we thank God that he is yet serving in the Church militant on earth, and that we may hope for another book from his pen. It cannot well surpass the present one in intense interest and stimulating power.

An Account of Missionary Success in the Island of Formosa. Published in London in 1650, and now reprinted with copious appendices. By Rev. William Campbell, F.R.G.S., English Presbyterian Mission, Taiwan foo. London: Trübner & Co., 57, Ludgate Hill. 1889.

The reprint thus announced is a short, quaint narrative of the conversion of nearly six thousand Formosans through the labors of Dutch missionaries from 1627 to 1662, under the protection of the Dutch East India Company then trading in that island. This narrative occupies only 31 pages, while the appendices fill out the remainder of two handsome volumes containing in all 667 pages. It is an affecting record of the glad reception of the gospel more than two centuries ago upon that heathen island, and of the bloody attacks from the Chinese mainland which involved native Christians and Dutch colonists in one common ruin.

Just two hundred years later, in 1862, the English Presbyterians began a new work there, and Mr. Campbell's "Personal Experiences of Recent Missionary Work in Formosa" forms the chief part of the "Appendices." He arrived in 1872, about six years after the mission was undertaken, and there were already three hundred persons living Christian lives, though some of them were sorely tempted and persecuted almost unto death. Full accounts are given of tours through the island, visiting scattered churches and different tribes and preaching amid curious crowds. Sometimes the excitement would be so great that he could not go on, and he says: "One's heart could only yearn over those dear brethren of mankind. I do feel for the bright, laughing boys who always turn out on such occasions. How long, O Lord? O Church of Christ, how long?"

Traveling in every direction, the writer sees the immense value of the healing and teaching work quietly done by the medical members of the mission. "Where," he asks, "is the brother whose heart is fired with ambition of the right sort? Let him become a medical missionary in China. No overcrowding of the profession out here. He 'll get a whole province to himself, with thousands who will shower blessings upon his name. Let no one talk to me about the stolidity and the ingratitude of Chinamen who come under the treatment of an able Christian doctor." Plainly, there is a grand opportunity in Formosa.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgiving for the blessing of God which has crowned the work of the Board within its year just closed, let there be special supplications that the new year may be one of still larger blessing, that the men and means may be provided for the great enlargement of the work, and that the Spirit of God may be poured out upon the officers and missionaries of the Board and upon all who are connected with the work of missions.

ARRIVALS AT STATIONS.

August 28. At Durban, South Africa, Rev. H. D. Goodenough and wife, of the Zulu Mission.

September 5. At Smyrna, Miss Mary M. Patrick and Miss Agnes M. Lord.

September 27. At Kobe, Japan, Rev. and Mrs. Hilton Pedley and Miss Mary Radford.

DEPARTURES.

October 2. From New York, Miss Lettie E. Johnson and Miss Ellen R. Ladd, the former returning to and the latter to join the Eastern Turkey Mission at Van; also, Miss Eula G. Bates, to join the Central Turkey Mission; also, Miss Bertha Smith, daughter of Rev. John F. Smith, of Marsovan, Miss Susan H. Olmstead, and Miss Lizzie E. Kirtland, to join the Western Turkey Mission.

October 3. From San Francisco, Rev. Otis Cary and wife, returning, and Miss Mary Holbrook, M.D., formerly of the North China Mission, Miss Mary B. Daniels, Miss Fannie E. Griswold, and Miss Cora A. Stone, to join the Japan Mission.

ARRIVALS IN THE UNITED STATES.

September 23. At New York, Rev. George F. Herrick, D.D., and wife, of Marsovan, Western Turkey.

September 15. At New York, Rev. Lyman Bartlett and wife and their daughter, Miss Nellie Bartlett, and Miss C. D. Lawrence, of Smyrna; also, Miss Mary P. Wright, of Marsovan.

October 6. At Boston, Rev. E. H. Richards and wife, of the East Central African Mission.

MARRIED.

September 5. At Constantinople, Turkey, Rev. Lucius O. Lee, of Marash, to Miss Clara H. Hamlin, daughter of Rev. Cyrus Hamlin, D.D.

DEATH.

September 8. At Tientsin, China, Douglas K., son of Rev. A. B. and Mrs. E. J. Winchester, aged 1 year.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Schools in East Central Africa. (Page 495.)
2. Progress in Bohemia. (Page 495.)
3. An opening on the Russian border. (Page 498.)
4. Items from Africa. (Page 504.)
5. Items from China. (Page 505.)
6. Converts in the Foochow Mission. (Page 500.)
7. Visible changes in China. (Page 501.)
8. The earthquakes in Japan and their effect upon the Christians. (Page 502.)
9. The wonderful revival at Aintab, Central Turkey. (Pages 496 and 430.)

Donations Received in September.

MAINE.

Aroostook county.
Sherman Mills, Washburn Memo. ch. 5 00
Cumberland county.
Auburn, High-st. ch. and so. 100 00
Gorham, 1st Cong. ch. and so. 42 85
Portland, St. Lawrence-st. ch. and so. 10 00
Standish, Cong. ch. and so. 7 00—159 85
Hancock county.
Bucksport, Elm-st. ch. and so. 50 00
Kennebec county.
Winthrop, Cong. ch. and so. 20 72
Lincoln and Sagadahoc counties.
Edgecomb, Cong. ch. and so. 19 09
Penobscot county.
Brewer, 1st Cong. ch. and so. 7 60
Somerset county.
Skowhegan, Cong. ch. and so. 17 00
Union Conf. of Ch's.
Bridgton, 1st Cong. ch. and so. 10 22
Washington county.
Dennysville, Cong. ch. and so. 3 10
Marshfield, Cong. ch. and so. 3 00
Milltown, Cong. ch. and so. 10 00
Red Beach, Cong. ch. and so. 5 95
Whitneyville, Cong. ch. and so. 2 50—24 55
York county.
Alfred, Cong. ch. and so. 18 10
332 13

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Hinsdale, Cong. ch. and so. 6 11
Troy, Cong. ch. and so. 4 85—10 96
Grafton county.
Lyme, Cong ch. and so., to const. Rev. C. H. Chapin, H. M. 50 25
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Peterboro', Un. Evang. ch. 17 50
Wilton, 2d Cong. ch. and so. 18 50—36 00
Merrimac county Aux. Society.
Concord, "Friend," 5 00
Franklin, Cong. ch. and so. 20 00
Tilton, Cong. ch. and so. 45 00—70 00
Rockingham county.
No. Hampton, Cong. ch. and so. 17 00
Sullivan county Aux. Society.
Claremont, Cong. ch. and so. 46 00
Meriden, Cong. ch. and so. 12 00 58 00
———, A friend, for the work in Aintab, 100 00
342 21

VERMONT.

Addison county.
New Haven, Cong. ch. and so. 65 79
Bennington county.
Bennington, 1st Cong. ch. and so., 15; 2d Cong. ch. and so., 22.29, 37 29
Chittenden county.
Essex Junction, Cong. ch. and so. 18 00
Williston, Cong. ch. and so. 29 82—47 82
Grand Isle county.
Alburgh Springs, Cong. ch. and so. 8 36
So. Hero, Cong. ch. and so. 16 15—24 51
Lamoille county.
Johnson, Cong. ch., add'l, 1 00
176 41
Legacies. — Morristown, Mrs. Hannah Show, by P. K. Gleed, 29 53
205 94

MASSACHUSETTS.

Barnstable county.
E. Falmouth, Cong. ch. and so. 11 00
Waquoit, Cong. ch. and so. 19 00—30 00
Berkshire county.
So. Egremont, Cong. ch. and so. 27 06
Bristol county.
Mansfield, Cong. ch. and so. 12 31
Raynham, 1st Cong. ch and so. 14 25—26 56
Brookfield Association.
No. Brookfield, 1st Cong. ch. and so. 104 77
Essex county, South.
Middleton, Cong. ch. and so. 18 75
Franklin co. Aux. Society. Albert M. Gleason, Tr.
New Salem, Cong. ch. and so. 7 50
Sunderland, Cong. ch. and so. 54 45—61 95
Hampden co. Aux. Society. Charles Marsh, Tr.
E. Granville, Cong. ch. and so. 13 65
Holyoke, 2d Cong. ch., to const. J. S. McElwain, G. W. Prentiss, C. P. Lyman, William Whiting, and S. B. Allyn, H. M. 500 93
Palmer, 2d Cong. ch. and so. 50 00
Springfield, Olivet ch., with other dona., to const. Martha P. Chapman and Ida W. Josyln, H. M. 46 20
Westfield, A friend, for preacher in Africa, 5 00
West Springfield, Park-st. ch. 44 88—660 66
Hampshire co. Aux. Society.
Belchertown, Cong. ch. and so. 43 50
Easthampton, 1st Cong. ch. and so. 60 36
Florence, Cong. ch. and so. 40 00
Hatfield, Cong. ch. and so. 51 30
So. Amherst, Cong. ch. and so. 6 00—201 16
Middlesex county.
Bedford, Cong. ch. and so. 20 00
Lowell, W. H. White, for work of Rev. J. L. Fowle, 30 00
Malden, 1st Cong. ch. and so. 42 00
Newton, Eliot ch. and so. 235 00
Reading, Cong. ch. and so. 10 00
Somerville, Broadway ch., to const. C. J. Hooper, H. M. 100 00
Stoneham, Cong. ch. and so. 10 00
W. Somerville, Day-st. ch. 13 00—460 00

Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. 50 69
Lancaster, Cong. ch. and so. 47 53
Leominster, S. T. 5 00
Lunenburg, Cong. ch. and so. 10 00
Pepperell, Evang. ch. and so. 77 46—190 68
Norfolk county.
Brookline, Harvard Cong. ch. and so., 143.46; Annie Ramage, for educa. girl, Marsovan, care Mrs. Tracy, 10, 153 46
Clarendon Hills, A. H. J. 1 00
Dedham, 1st Cong. ch. (of wh. 17.35 m. c.), 193 38
Franklin, Cong. ch. and so. 23 20
Holbrook, Winthrop ch. and so. 35 62
So. Weymouth, Union ch. 101 88
Wrentham, 1st Cong. ch. and so. 18 35—526 89
Old Colony Auxiliary.
Westport, Pacific Union ch. 20 00
Plymouth county.
Hingham, Cong. ch. and so. 59 50
Middleboro, A friend, 3 00
No. Middleboro, A friend, 25 00—87 50
Suffolk county.
Boston, Winthrop ch. (Charlestown), 188.92; Immanuel ch. (Roxbury), 51; Trinity ch. (Neponset), 12; South Evang. ch. (West Roxbury), Y. L. Mis. Soc., 11.48; Highland ch, (Roxbury), 7.70; Berkeley-st. ch., 6; Mortimer B. Mason (100), Samuel Johnson (25), George Henry Quincy (75), for Rev. R. A. Hume's work for children = 200; "R. J. I.," for China, Japan, and India, 30; A friend, 10, 517 10
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evang. ch. and so. 62 83
Leicester, 1st Cong. ch. and so. 16 67
Paxton, Cong. ch. and so., 17.66; Rev. George H. Gould, 5, 22 66
Worcester, Union ch., 157.20; Piedmont ch., 50; Summer-st. ch., 4.28; Mrs. Mary E. Gough, 50, 261 48—363 64
Worcester co. South Conf. of Chs. Amos Armsby, Tr.
Sutton, Cong. ch. and so. 25 25
3,321 97

Legacies. — Lowell, Hannah Read, avails of real estate, 2,002 49
Worcester, Dwight Reed, by Eli J. Whittemore, Adm'r, in part, 4,050 00—6,052 49
9,374 46

CONNECTICUT.

Fairfield county.
Fairfield, 1st Cong. ch. and so. 157 26
Hartford county. W. W. Jacobs, Tr.
Bloomfield, Cong. ch. and so. 14 20
East Hartford, 1st Cong. ch. and so. 80 00
East Hartland, Cong. ch. and so. 11 25
Plainville, A friend, 100 00
Simsbury, Cong. ch. and so. 32 82—238 27
Litchfield co. G. M. Woodruff, Tr.
Cornwall, 2d Cong. ch and so. 74 10
Terryville, Cong. ch. and so. 43 45
Thomaston, Cong. ch. and so. 13 30—130 85
Middlesex co. E. C. Hungerford, Tr.
Haddam, Cong. ch. and so. 16 62
New Haven co. F. T. Jarman, Agent.
Meriden, Centre Cong. ch. 75 00
Milford, 1st Cong. ch. and so. 150 00
New Haven, Dwight Place Y. P. S. C. E., for N. S. Baliogian, Aintab, 25 00
West Haven, Cong. ch. and so. 34 55—284 55
New London co. L. A. Hyde and H. C. Learned, Trs.
Goshen, Mrs. Moses Lyman, 10 00
Lebanon, 1st Cong. ch. and so. 40 35
New London, 1st Ch. of Christ, m. c. 21 05—71 40
Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. and so. 32 50
Mansfield, 2d Cong. ch. and so. 36 00
Stafford Springs, A friend, 1 00
Willington, Cong. ch. and so. 5 00—74 50
Windham county.
Hampton, Cong. ch. and so. 45 00
So. Killingly, Cong. ch. and so. 18 45
Westford, Cong. ch. and so. 3 65—67 10
——, A friend, 30 00
1,070 55

Legacies. — New Haven, Mrs. Mary W. Nicholson, by Simeon E. Baldwin, Ex'r, 500 00
Watertown, Eliza Marsh, by H. M. Hickcox, Adm'r, 824 70-1,324 70
2,395 25

NEW YORK.

Canaan, Cong. ch. and so. 7 00
Canandaigua, 1st Cong. ch. and so. 10 35
Greene, Cong. ch. and so., of wh. 5 from Mr. Bake and family, and 1 from Mrs. Peck, 10 08
Hamilton, Mrs. John Drill, 5 00
Oswego Falls, C. B. Sheard, 10 00
Pekin, Abigail Peck, 10 00
Poughkeepsie, 1st Cong. ch. and so. 40 00
Rensselaer Falls, Cong. ch. and so., 10; Rev. R. C. Day, 5, 15 00
Sayville, Cong. ch. and so. 10 00—117 43

PENNSYLVANIA.

Allentown, A. M. Gorgodian, 1 00
Ridgway, 1st Cong. ch. 26 34
Wilkesbarre, Puritan ch., A friend, 10 00—37 34

NEW JERSEY.

Cranford, Hetty Woodruff, for hospital and school, Aintab, 50 00
Newark, Rev. C. H. Yatman, for preacher at Satara, 65 00
Westfield, Cong. Sab. sch., for Anatolia College, 5 00—120 00

VIRGINIA.

Hampton, Cash, 20 00

TEXAS.

Paris, Mrs. E. B. Chamberlin, 5 00

OHIO.

Bellevue, S. W. Boise, 50 00
Chatham Centre, Cong. ch. 31 18
Clarksfield, Cong. ch. 10 00
Cleveland, J. G. H. 1 00
Harmar, Cong. ch., to const. Mrs. M. C. Morrison, H. M. 122 61
Hudson, Cong. ch. 13 00
Mantua, Cong. ch. 6 22
Oberlin, 1st Cong. ch. 62 75—296 76

INDIANA.

Terre Haute, 1st Cong. ch. 42 02

ILLINOIS.

Albion, Rev. P. W. Wallace, 2 50
Chicago, U. P. Cong. ch., m. c., 8.90; E. W. Blatchford, for carpenter on boy's school, Bardezag, 17; Rev. G. B. Willcox (25) and W. G. Hawks (10), for Mr. Gregorian's work, Yozgat, 35; C. M. Barnes, *extra*, 25; William H. Rice, *extra*, 5, 90 90
Hampton, Henry Clark, 5 00
Lee Centre, Cong. ch., to const. Rev. H. L. Marsh, H. M. 50 00
Naperville, A. A. Smith, 5 00
Ottawa, 1st Cong. ch. 38 08
Paxton, George L. Shaw, 5 00
Payson, Cong. ch. 24 00
Ridge Prairie, St. John ch. 10 00—230 48

MISSOURI.

Aurora, Cong. ch.	2 80	
Bevier City, Welsh Cong. ch.	8 10	
St. Joseph, Mrs. Ann Bushnell,	5 00	15 90

MICHIGAN.

Calumet, Cong. ch.	234 40	
Grass Lake, Cong. ch., add'l,	1 18	
So. Haven, Cong. ch.	4 40	
St. Clair, Cong. ch.	38 21	
St. Joseph, Cong. ch., by J. V. Hickmott,	87 00	365 19

WISCONSIN.

Arena, 1st Cong. ch.	9 72	
Appleton, "J. D. W. Sept. 12th,"	5 00	
Hartford, Cong. ch.	21 00	
Janesville, 1st Cong. ch.	94 52	
Madison, 1st Cong. ch.	6 44	
Rosendale, 1st Cong. ch.	14 00	
Windsor, Cong. ch.	15 00	165 68
Legacies. — Menomonie, John H. Knapp, by H. E. Knapp, Trustee,		2,000 00
		2,165 68

IOWA.

Burr Oak, Cong. ch.	1 40	
Denmark, Cong. ch.	20 00	
Hull, Cong. ch.	27 15	
Kalo, Cong. ch.	5 00	
Lemars, Cong. ch.	27 27	
Monticello, H. D. Smith,	10 00	
Tipton, G. D. Gurley, for Africa,	5 00	
———, A friend,	5 00	100 82

MINNESOTA.

Ada, Cong. ch.	2 70	
Audubon, Cong. ch.	4 10	
Brainerd, 2d Cong. ch.	2 00	
Minneapolis, A friend,	10 00	
Ortonville, Cong. ch.	9 11	
Rochester, Cong. ch.	51 64	79 55

KANSAS.

Cora, Cong. ch.	8 00	
Wabaunsee, 1st Cong. ch.	8 50	
Wakefield, Madura ch.	8 53	
Wichita, Plymouth Cong. ch.	16 10	41 13

NEBRASKA.

Arborville, Cong. ch.	7 15	
Crete, German Cong. ch.	4 00	
Franklin, Cong. ch.	5 38	
Rising, 1st Cong. ch.	32 50	
Stanton, Cong. ch.	43	49 46

CALIFORNIA.

Highlands, Cong. ch.	4 35	
San Diego, 2d Cong. ch.	8 97	13 32

COLORADO.

Silverton, 1st Cong. ch.	9 15

NORTH DAKOTA.

Willow Lake, Cong. ch.	2 75

DOMINION OF CANADA.

Province of Ontario.		
Maxville, Dr. I. Munro (of wh. 50 for Zulu Mission),		100 00
Province of Quebec.		
Montreal, George H. Brush,		10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, "In memory of joyful service," £17.6.3; Widows, £0.2.1; A friend, £0.5.0; for printing the Gospels in Umbundu for W. C. Africa Mission,	86 21	
Sandwich Islands, Honolulu, Two friends,	2 20	
Zulu Mission, Amanzimtote, m. c. collec., 34.37; Mapumulo, m. c. collec., 17.25,	51 62	140 03

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CONNECTICUT. — Bloomfield, Y. P. S. C. E., 5; Lebanon, Y. P. S. C. E., 1.75,	6 75
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MINNESOTA. — Worthington, Cong. Sab. sch.	2 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	10 00
WISCONSIN. — Kenosha, Y. P. S. C. E.	3 75
	346 34

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KANSAS. — Pomona, E. K. Newcomb,	25
MONTANA — Fort Keogh, Sab. sch.	5 00
	21 62

Donations received in September,	16,310 19
Legacies received in September,	9,406 72
	25,716 91

For Young People.

DOCTOR CH'IN MIN-WANG.

BY REV. JOSEPH E. WALKER, OF SHAO-WU, CHINA.

Ch'in Min-Wang was a Chinese doctor living in the village of Yang-ching-k'eng, about eighteen miles southeast of Shao-wu, in the Foochow Mission of the American Board. He was a quiet little man, with a careful yet self-possessed manner, and a disposition to investigate cautiously but persistently anything new. The Ch'in family have flourished in this region for many ages past, and are allied by marriage to other old families. Relationship counts for a good deal in China, and so Dr. Ch'in, what with the help of the relatives of his father, his mother, and his wife, enjoyed quite an extensive practice in different parts of this country. He had learned and successfully practised vaccination, which is known in these parts as "seeding foreign smallpox." The art was introduced here from the south, whence also the supply of virus came. Medical missionary work at Canton is probably to be credited with this.

Dr. Ch'in was desirous of learning more of foreign medicines and methods of treatment; so in the autumn of 1877 Dr. Whitney, a few months after his arrival at Shao-wu, began to receive frequent visits from an inquisitive little Chinese physician who spent much time in his study examining such works on foreign medicine as had appeared in Chinese, and in asking questions. This was Dr. Ch'in. He had some discussions on religion with Mr. Blakely, but he took little interest in the subject. He was a zealous idolater; no one in his village used louder firecrackers or sweeter incense than he, and, like many other Chinese doctors, he was especially devoted to the god of medicine. But his religion was all centred on this life, and had very little in common with Christianity. He had also bought a New Testament, but had failed to understand it. Its history and its ideas seemed to contain nothing which he was familiar with or interested in. The Chinese want to refer everything to Chinese standards, and in the case of the Bible the result is apt to be confusing. So for a long time Dr. Ch'in showed no care for the gospel, but he became impressed with the benevolence of the foreign physician.

During the winter of 1879–80 Dr. Whitney found that the health of his family would compel his speedy withdrawal from Shao-wu. Dr. Ch'in called on him

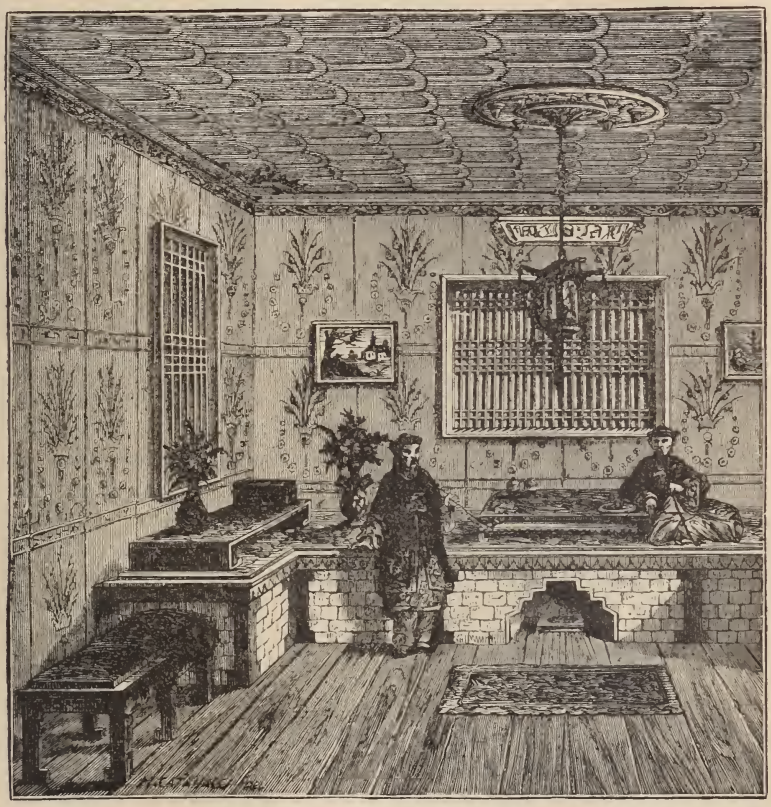
one day, and was expressing his regret, and his anxiety as to how he could procure foreign remedies, or instruction in their use, when Dr. Whitney was gone. The doctor replied, "You are only interested in the body, but the soul is the important thing." He had but hazy ideas of what this could mean. The word *soul* represented little to his mind, but the remark set him to thinking, and he read Christian books. At the Chinese new year of 1881 he joined but little in the idolatrous ceremonies of the season. Soon after this he heard at Shao-wu a farewell discourse in which the preacher said, "We may never meet again on earth, but this will matter little if only we may meet again in heaven." This threw fresh light on the subject, and other things conspired to deepen the impression. Ideas of the soul, heaven, and God gradually took shape in his mind, till at last, on a certain Sunday in July of that year, he knelt alone in his bedroom and tried to pray; but he trembled all over, the sweat poured from

DOCTOR CH'IN AND HIS FRIEND.

him, and not a word could he speak. A second attempt was more successful, and once started he was full of the matter. The next Sabbath a neighbor met with him in the bedroom, and on the next two more. His leading position in the community, combined with his zeal, produced quite an excitement in the village and its vicinity, and idolatry received a blow from which it will never recover. But alas! of the many minds at that time awakened, few had the courage or faith to risk the visible for the invisible. Dr. Ch'in's only son was in a native school at Shao-wu, and his father visited him there, brought him to our chapel, and soon had the joy of seeing him accept the truth. He himself entered the church that autumn, while the next spring his son and nine others were baptized as the fruit of his labors.

Such was the beginning of tireless and successful efforts which ended only with his death. When many of his own friends and neighbors ceased to listen to him, he turned to strangers, always eager to talk if any one would listen. The

importance of the soul was generally the leading topic. He was not naturally an eloquent man, and did not appear to advantage as a preacher before an audience. His force lay in personal effort. Once when conversing with me about the evidences of the Spirit's work in the heart, he said: "I have one big proof: formerly I had little to say to folks. If any one came to me on business, I attended to the business and that was all. But when I became a Christian I was eager to talk with everybody, even the very beggars, about the gospel. I



THE SITTING-ROOM OF A WEALTHY CHINAMAN.

would talk by the hour, or half a night, if they would stop and listen." His home became a place of regular worship, and the worshipers ate altogether too many Sunday dinners at his expense. When his son married the girl to whom he had been betrothed, Dr. Ch'in immediately set to work for her conversion. At first he did not meet with much encouragment, but by-and-by her mind awoke to the truth, and she became a helpmeet for her husband.

The Word of God, which as an idolater he had found unintelligible, became from his conversion the one Book, his constant study and delight. The second chapter of 1 Peter was a special favorite with him. As an idolater he had been wont to look to the patron god of physicians for guidance in the use of medicines or more direct interpositions of power, and when he was converted, he trans-

ferred this faith to God, and God honored the transfer. Both in the practice of his profession and in other matters he experienced striking answers to prayer. Once a fire, starting in the west end of the village and with a west wind, was sweeping away the houses. When it was within a few feet of the house of a church member, this "righteous man" was "energetically" praying; and suddenly a strong east wind smote back the fire and stopped it right there. Yet had a fire-engine been within his reach I think he would have got one.

Two years ago Dr. Ch'in took us into an interesting mountain region twelve to fifteen miles west of his home, where are several large villages, all of one surname, from which opium, gambling, and some other vices are excluded. His own mother was from one of these villages, so that he had friends and relatives there. He had often practised his profession among them, and in due course he preached to them the gospel. Attempts were made to put Christianity on a footing with the above-named vices and exclude it, but the Lord was with Dr. Ch'in, and the attempts came to naught. There are now several church members living there in peace. Threats of violence were made against him for having guided foreigners to the region, and a year ago he went to the principal village expecting a beating, but the headman received him pleasantly and spent half the night listening to the truth.

He had many trials, but of these, as a rule, we heard little from himself. Lukewarm and backsliding professors gave him much sorrow, while heathen relatives were a constant grief to him. He had no income except from his profession, yet to the neglect of this he freely gave time, toil, and means to the work. As a reward he was accused even by his own brother of receiving big pay from us, and "three dollars a head for every convert he made." At his funeral this younger brother made much trouble, trying to extort from the son a share of the money which he fancied the father had made out of us.

Last December his son reached home from Foochow very sick with typhoid fever. Dr. Ch'in said, "If one of us must go, let the Lord take me, and spare my son." When the son was recovering he himself, worn out with nursing, was taken sick. At first it did not seem severe, but two days later the disease took a sudden turn for the worse, and the next thing we heard he was dead. He was loath to go and leave so much to be done, and it seems to us a sad loss; but it would take many deaths to deprive us of all the fruits of his labors. I have not the figures at hand, but I think that about fifty have been brought into the church through his efforts. Several of these converts have much of his spirit, among whom his son is prominent. Only last month, in visiting some new inquirers in a new place, I found it was the springing up of seed sown by Dr. Ch'in. I trust there is still much seed of his sowing over which God is watching, and will cause to spring up in his own time. "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; *for their works follow with them.*"

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